AY 1949 15 CENTS

UNITY

The Day of Judgment - - - - - 1
Charles Fillmore
Soul Conservation - - - - - - 6
Genevieve Chapin
The New Look - - - - - - - 13
Grace A. Thompson
Are You Living in the Subjunctive Mood? - - - - - - - - 18
Kathryn Sanders Rieder
"Seek Ye First" - - - - - - - 25
H. H. Clarke
Lay Hold on the Greatness of God - 30
Ruth Barrick Golden
Devotional Sleep - - - - - 39
Melissa B. Coghlan
Building the Temple - - - 41
Louisa D. Hopper
Rings of Authority - - - 47
Annie S. Greenwood
Sunday Lessons - - - - 54

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UNITY

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UNITY

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The Day of Judgment

from the writings of

CHARLES FILLMORE

As we come to a realization of an entirely different consciousness new relations are set up that it is sometimes difficult to explain to one wo believes in time and space.

In the Bible description of the "day of judgment" th Son of man has always been represented as Jesus Crist, who is to be surrounded by angels and sit on a hrone passing judgment after death upon the just ad the unjust. But we understand the Son of man to b the spiritual man, that which is ideal, unlimited, ad divine. We come into entirely different relations wen we affirm, "I am a divine being." When we arm this we begin to pass judgment. We are the same man, but divine ideas (angels) must come into our consciousness. Then we begin to judge and know that our everyday thoughts are different from our divine, ideal thoughts. We judge between our good

thoughts and our evil thoughts, our unlimited a
our limited thoughts.

It is said we are to be judged after death acco
ing to deeds done in the body, which are kept
record like books that are balanced; and if the b
ance is found to be in our favor we go up, and
against us we go down. But if we are spiritual now
divine—this spiritual part has dominion, and we
gin to exercise this dominion. The moment we ca
sight of this we begin to judge. We begin to put
thoughts that are good on the right and the others
the left. All our ideas of the attributes of our div
self we put on the right hand of power, while
thoughts of disease, death, limitation and lack
put on the left—denied, cut off.

This is not to occur after death. It is to be
right now!

We don't say that all is evil; that would
mental suicide. We just say it is a "goat thoug
We do not kill it but transform it.

After separating our innocent sheep thoughts,
begin to have fine, high, discriminating judgment

Then the Son of man has come in His glory,
rounded by His angels (ideas). We know that H
limitless. "I am now a son of God," we say. "I
divine." These angels (ideas) take their places
the throne with the Son of man and judgment be
immediately. Then today is the day of judgment!

We may have the perception and may see
angels (ideas), but we have not passed judgm
We do not judge until we begin to deny and aff
Judgment commences the moment you accept
truth of your divine sonship.

'Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Who is the king? The center of consciousness, he I AM, and the I AM has power to just the extent ou have the courage to assert your power. We must ll step forth and assert, "All authority hath been iven unto me in heaven and on earth." If the central park is like the divine, then we are like it and have ll power.

We are here as the king, and we say to our true houghts (angels), "Come . . . inherit the kingdom repared for you from the foundation of the world." hen all is ours. There is no limit. We ask what we vill and it is done unto us. All good that we can onceive of is now ours. Is there evidence of the oak n the acorn? No! But there is a pattern or image of n oak there, and this pattern or image is what makes ne tree. The image in mind is what makes the con- ition.

Now is the time to plant the seed thought of the onditions we desire by saying, "Come my good houghts, let us inherit our kingdom."

We do not fear anything, for we have separated ur sheep from the goats; we have set our true houghts on the right and have denied our error houghts any power whatever.

"I was an hungered, and ye gave me meat: I was hirsty, and ye gave me drink: I was a stranger, and e took me in: naked, and ye clothed me: I was sick, nd ye visited me: I was in prison, and ye came unto ne."

We understand that our good thoughts alwa minister to us in days of despondency and discou agement. We rest in the thought that we have do a good deed in such and such an instance or that w have been good at such and such a time. These a the thoughts that minister to us. These thoughts a not conscious; but they are laying the foundation f the coming of the Lord, so they say: "When saw w thee an hungered, and fed *thee?* or thirsty, and ga *thee* drink? When saw we thee a stranger, and to *thee* in? or naked, and clothed *thee?* Or when sa we thee sick, or in prison, and came unto thee?"

Every thought of goodness makes a place, a for and sets up a friendly habit in the mind that is perm nent and that in your time of need ministers to yo You are glad to accept this ministry, for you ha done good because the Spirit of good is workin through you. Thus you reap the benefit of all t good you have ever done or thought. Your though give back results of the same nature as themselves. in the silence you have earnestly held to the pure a good you have built in you a place for the pure a good. Every true thought has made a place in yo mind and when you are about to judge you w recognize it, although you did not realize it at t time you sent it forth.

We are carried along by these thoughts until w reach the consciousness of our I AM power. We not know we are building ourselves, our enviro ment, our world, until we reach this consciousne Then judgment of our world begins and is passed our thought creations. Suppose we have tried to ca the beam out of our eye so that we might help o

brother. This act will answer in our judgment day, "I was that 'least' one."

Come into the kingdom of mind. Here everything that is in Principle is yours.

These error thoughts and misconceptions of Truth are only age-lasting, not everlasting.

Everything, all good, is to be gathered up, and everything is good at its center. The essence of your body is good and of true substance. When you sift your consciousness of all but the real and true, the body becomes full of light.

The diamond owes its brilliance to the perfect arrangement of the innumerable little prisms within it, each of which refracts the light of the other. Man's body is made up of centers of consciousness—of light—and if arranged so they radiate the light within you, you will shine like the diamond. All things are in the consciousness and you have to learn to separate the erroneous from the true, darkness from light. The I AM must separate the sheep from the goats. This cleansing and sifting begins right now and goes on until the perfect child of God is manifest and you are fully rounded out in all your Godlike attributes.

The Measure

Inez Clark Thorson

Life gives to man rich fruit or rusty leaves,
A stunted dream or one grown tall,
And gives the selfsame chance to all;
But like the mirror on the wall,
Gives back the measure it receives.

Soul Conservation

GENEVIEVE CHAPIN

IF YOU ARE farm-minded these days, or at lea reasonably well aware of what is going on abo you, you will agree that one of the most talke of subjects during the past several years has been sc conservation, which is the reclaiming of soils ravage by erosion from a state of waste and ruin to a sta of productiveness and profit and the preventing further erosion.

Let us assume that you have kept informed abo soil conservation as it has been carried on in t drought-stricken region known as the "Dust Bowl Then let us change "soil" to "soul," making o theme a spiritual one instead of a material one. Th gives us "soul conservation," which in reality is muc more important than soil conservation. We are usir "soul" here in the generally accepted sense of t word, the spiritual side of man.

If soil conservation means the repairing of dar age done by erosion and the stopping of furth waste of the soil, then what may soul conservatic mean? Is our soul being wasted or ruined by son sort of erosion that can be prevented or stopped?

Well, let us see. Of course we understand that w must not try to run these parallels too close, but the is an astonishing parallelism nevertheless.

We find that the need for soil conservation h existed for many years before anyone became awa that erosion was robbing the once-fertile fields

uable properties. Little by little, day by day, ar by year, unnoticed and unhampered, the winds d the rains took their toll of the valuable elements the soil. The wind blew away the loose top layers soil; the rain cut gullies down which every little shet carried away the rich silt, robbing and de-ding the once-fertile fields till all at once—but nost too late—the farmers woke up to the need for d conservation. They were losing their most valu-e resource—had been losing it, in fact, for years—vile they went heedlessly on, using the same old rthods of cultivation that had been good enough en the land was new, but which now were ruinous.

So with our soul. We have gone heedlessly on, eling a vague sense of dissatisfaction—perhaps, eling we were somehow being "frittered away" ning nothing.

But we fail to realize that the winds of wrong nking have blown across our being, drying out our nd and heart and scattering our energies and our ality till life became aimless, purposeless, and itless.

For instance, the hungry, gnawing, vexatious le winds of worry, how they blow searingly across mind and heart, sapping our faith, our hope, and courage till we are left too inert even to try! And blighting, blasting winds of fear—fear of physi-mishaps, fear of failure, fear of public opinion, r of the unknown future—oh, how fear shrivels l shrinks our poor soul into a veritable "Dust wl" of miserable lethargy!

What shall we do? Throw up the countering bar-of courage that comes from a conscious knowl-

edge of the indwelling presence of God! "Greate
he that is in you than he that is in the world." H
greater than any worry, any fear, any emergency t
can beset you. God within you would have you h
yourself in the shadow of His presence, casting
your anxiety upon Him, because He cares for you

Then too we fail to realize that we have allo
streams of discouragement to course through
being, cutting deeper and deeper furrows d
which torrents of ruin may come tumbling some
to sweep everything before them. Stagnant pool
resentment, grudges, and hatred have settled h
and there in some unlovely corner of our be
breeding poison, without our being aware of it o
its waste of profitable "land" within us.

As we doubtless know, when the farmers in
Dust Bowl at last became aware of the devasta
being wrought to their land, they lost no tim
seeking a remedy, finally deciding upon a five-
plan of soil conservation. They realized that the p
lem was too big to be solved individually, so t
placed themselves unreservedly in the hands of
Soil Conservation Service, co-operating with it to
best of their ability.

In the same way when we realize that our so
being robbed of all that makes it fruitful, leavin
a bleak and barren waste of unfruitfulness, we sh
unhesitatingly put ourselves in the hands of one
can remedy the evil, the Holy Spirit, who is to d
in us and teach us all things.

As the farmer in the Dust Bowl seeks to check
loss of valuable land from gully erosion by throw
check dams across the course of the thieving strea

we must throw spiritual check dams across the streams of doubt and discouragement that are plowing ruinous furrows across our soul. What should we use? Well, here is a thought from the Bible that makes a good, strong foundation rock to begin building on: "I can do all things in him that strengtheneth me." Put beside this rock the words: "Whatsoever ye shall ask in prayer, believing, ye shall receive;" and for the very center of the foundation wall of your check dam, use these words: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Look through the Bible and you will find many more such "rocks," more than you will ever need to use at one time. For whether your doubt and discouragement be caused by material or by spiritual needs, rocks like these are equal to any freshet that may come against them.

Now when the Dust Bowl farmer found that the prevailing winds from a certain quarter were carrying away his topsoil and leaving it in unsightly drifts against his fences, he countered by devising some sort of method for stopping the drift of the wind (and the wash of water). He called it terracing.

Well, can we not terrace against wrong thinking by throwing a few right thoughts across the path of the prevailing winds of wrong thought?

When a wrong thought comes, telling us that we are the poorest and most miserable of all men, that nothing ever goes right for us, and so on, what are we to do? Just let it sweep on, carrying away our courage, our purposes, and our inspiration? Or are we to counter with something like this: "Beloved,

now are we children of God, and it is not yet ma
manifest what we shall be. We know that if he sha
be manifested, we shall be like him"—children
God, joint heirs with Him, having access to all the
is of God!

Where now has our wrong thought gone? It h
been completely deflected from its path by an inte
posing of right thoughts! Simple, isn't it? If we pe
sistently build our terraces of right thoughts acro
the path of our wrong thoughts, our loss of time ar
energy and soul fruitfulness, due to wrong thinkin
will be remedied.

The soil-conservation program consists mainly
a well-formed plan of stopping all wastes of soil d
to wind and water by building check dams, contou
ing, planting cover crops and grasses that help bi
and build the soil; of reclaiming abandoned fiel
and turning some unprofitable ones back to pastu
lands. The owner of the land agrees to follow th
plan for a period of five years and to pasture only th
amount of stock allowed him on his lands by th
Soil Conservation Service. In return the Soil Conserv
tion Service agrees to furnish him the heavier piec
of machinery he needs and the seeds not readily ava
able to him and to help him in planning and mana
ing his part of the program; in short, the servi
agrees to do for him what he cannot do for himse

Our "soul-conservation" program is just as clear
mapped out. We must first become conscious of th
need of soul conservation and of our inability to p
the program over ourselves. We must willingly ar
consciously turn ourselves, our plans, and our li
over to the care of the Holy Spirit, trusting Him f

ults. We must co-operate with Him in replacing ong thoughts and actions with thoughts of love, imism, and faith; we must replace our negative ughts with positive, constructive ones.

We must drain stagnant pools of distrust and hate hin ourselves and let in the sunlight of faith and e; we must sweeten our sour soil with the saving ce of charity and tolerance, and above all we must p ourselves obedient to the leading of the Holy rit so that He may guide our every thought and ion.

It is a well-known fact that birds are a great help scattering the seeds of grasses, plants, and even s to different parts of the country. Our thoughts, birds, can carry and scatter good seed, such as pful, healing ideas, becoming a strength and a ssing to the barren souls about us who are perhaps need of just such things. Then shall the wilderness ssom like the rose, even as the once almost-ruined t bowl is surely, if slowly, returning to fruitful-es.

One fact about the soil-conservation project that st not be overlooked is that a great part of the uble came from owners putting the land to the ong use. Land that the Lord had intended to be d as grazing land for His cattle upon a thousand s was broken up and put into cultivation. Now land is being turned back to pasture land again. perhaps we may be making a similar mistake in life. When we were created, our work was ted with us, and if we are trying in our own ngth to be an artist or an author or a farmer when d intended us to be a missionary or a carpenter, we

shall never realize the best that we are capable
God sometimes lets us have our way about it, but
never become what we might have been if we
submitted to His leading.

"In all thy ways acknowledge him,
And he will direct thy paths."

"Seek ye first his kingdom, and his righteousn
and all these things shall be added unto you."

Faith to the Uttermost

Mabel Hatton Marks

Let us have faith, faith to the uttermost,
So powerful that no opposing host
Of doubts can conquer it; the faith of men
Like Daniel, standing in the lions' den
Unharmed; like Abraham, whose uplifted hand
Was stayed because of faith in God's comma
Like those cast into furnace fires, yet brave
And calmly confident that He would save.

Let us not cling to fears, distrusts, and griefs,
But doubt our doubts, believe in our beliefs,
And rest assured of God's sustaining power
To bring us safely through each trying hour.
Let us have faith that He who answers prayer
Will lift all hearts from doubting and despair;
For when we trust in Him He shows the way
To world-wide faith and peace, for which we p

The New Look

GRACE A. THOMPSON

SEVERAL MONTHS AGO, two women met on the street. Said Mrs. A to Mrs. B, "I didn't see you at the Sunday school class meeting last Thurs-y evening."

"No," said Mrs. B, "I don't have time for such ngs just now. I am sewing, letting down the hems my old dresses and making some new full skirts. ou know—giving myself the 'new look'!"

"Such things are important, I suppose," replied s. A, but I haven't lengthened any of my dresses , and I met a woman yesterday who doesn't even ve to worry about her hemline. You remember Mrs. -and-So? Well, she is still wearing the same long sses that she wore when everybody else was wear-g short skirts. She's right in style now!"

Perhaps you have heard similar conversations, or have played the role of Mrs. A or Mrs. B or Mrs. and-So?

As the seasons change it is easy to believe that the ator must have attached some importance to the tter of looks too, because each season brings a ferent kind of beauty to the earth. The lovely white the new-fallen snow of winter is followed by the icate tints of flowers in the spring, the darker des of summer, and the rich, warm colors of umn. Each season is part of a constantly changing orama.

Yet as varied as are the beauties of the seasons,

the Creator seems this spring to have failed to t
note of the new trends in fashion. The catkins on
willow are the same old length, and the tulips do
wear a peplum! All the flower dresses, so colo
and gay, have been cut by the same old pattern
your grandmother knew so well. The delicate lac
slippers will have the same "heel and toe" and
cost no more than they did a generation ago.
stately hollyhocks will stand up just as straight
tall as they always did, in spite of the fact that t
"skirts" will not be three yards wide at the hemli
Yet your garden has a lovely "new look"!

Yes, indeed, a new look is very important;
this old world of ours has never been so much
need of the lift that a "new look" can give as i
today. However the need is not for the new look t
is achieved by spending long hours at the sew
machine lengthening old dresses or adding yards
material to dress skirts. Rather the need is for
new look that comes from within a person, a r
look that comes to the face when the heart is fil
with the peace that passes human understanding.

One evening at dusk I was standing at a car s
in a section of the city I do not usually frequent.
I waited a long time and no car came I began
wonder whether I was at the right stop; but there
not a person in sight of whom I could inquire.

Presently a middle-aged colored woman ca
across the street and stood near me, and I wall
over and asked her about the cars on the line. She
only gave me a courteous reply but in that fleet
contact she gave me a memory to cherish! T
woman had the "new look" that I am interested

Her clothes were old, and she must have just come from work. I didn't notice whether her skirt was fourteen inches from the ground or less, and I don't know whether her coat was properly padded in the shoulders. I don't know what kind of shoes she wore, but I do know that she had the new look that comes from companionship with the Lord.

The light that emanated from the countenance of this colored woman came from within her soul, and it was in no way affected by the outer garments she wore. To His followers Jesus said, "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." This woman was doing just as the Master said. She was making no effort to try to impress anyone with her goodness, and I feel sure she was totally unaware of the radiance that surrounded her. She had sought and found the light that lights every man and woman who lets it, and quite obviously she was letting it shine. While the only evidence I saw of her good works was her one little courteous reply to my simple question, there need be no doubt about her good works, because good deeds always follow the light.

The world is stumbling along in the darkness of fear, indifference, hate, and selfishness today. What a tremendous change a few more million "lights" would make! One flickering candle has more than once been a welcome sight in a dark room. The responsibility of lighting the entire world does not rest on any single person, but each one has a "corner" to brighten, a corner that no one else can brighten. What if your light is small? The command is "Let your light shine." Maybe your corner is obscure. The Word

says, "Let your light shine." Even as the gleam of tiny candle can guide your hand to the switch th floods a whole room with light, so your light can l the spark that kindles the flame in another person heart. You may have read the story of the minist who one night was tempted to doubt whether it w worth while for his small light to shine. Neverthele he did let it shine, and the lone man to whom h preached that night was David Livingstone! Tru the minister's light seemed very ineffectual to hir but the torch that Livingstone carried into "darke Africa" is still shedding golden light.

To a world bewildered, confused, and gropin for the light of Truth, the length of women's skir seems rather unimportant. The new look that wi lift a person's spirit and add real gladness to his ow world, whether his sphere of action is large or smal as man measures things, comes from following th instruction,

"Acquaint now thyself with him, and be at peace:
Thereby good shall come unto thee."

"Beloved, now are we children of God." Wh then are we fearful and afraid? Why do we hesitat to don the robes of purity, love, and righteousness Is it because we have given more time to studying th latest trends in fashion than we have to presentin ourselves "approved unto God"?

The heavy clouds of false beliefs that have settle down over the whole world will be lifted as the ligh of Truth is allowed to shine out from the heart c mankind. The light has never "gone out"; it is sti within each one of us, and therefore no one ca escape his share of the responsibility for conditions i

he world. Jesus said, "Ye are the light of the world," ut He also cautioned His followers not to hide their ight "under the bushel" but rather to let it shine.

When the darkness of night has settled down ver your living room, how much time do you spend ghting the darkened condition? You don't give any ttention to darkness; you turn on the light! You may ave to grope around awhile before you find the witch, but your thought is on switching on the light. Vhen the light is switched on it does not wrestle and ght the darkness; it shines, and there is no darkness.

This old world of ours is very much in need of a ew look, and to you and me is given the opportunity f taking part in bringing about the wonderful transrmation, which we can do if we are willing to folw certain specific directions. We are told: "Come e out . . . and be ye separate." "Seek ye first the ingdom of God." "Choose you this day." "If thereore thine eye be single, thy whole body shall be full f light." If we follow these directions our light will arkle and shine even in the most fleeting contacts f our daily life.

No person can shine for another, but just imagine, you will, the light that will break over our country one when the millions of seekers of the Christ way f life really begin to let their light shine; when the ew look" of peace and joy and happiness shining ut from a heart filled with love for all fellow men ecomes the chief aim of every person's life!

Remember ye not the former things, neither consider the things of old.—ISAIAH

Are You Living in the Subjunctive Mood?

KATHRYN SANDERS RIEDER

A MAN SAID recently that some people could n be helped because they lived constantly in t subjunctive mood.

"If I were a millionaire," they would tell him, " I had better health, if I had more influential frien more time—oh, then I would show what I could do

But in the meantime the days and weeks a years go by, because conditions are never just rig for them.

Yet the work of the world has been done and t masterpieces have been produced by people's thro ing off this living in the subjunctive mood. We thi of Mozart and his wife, so poor that they danc about their humble home to keep warm. Yet Moza wrote his sparkling gay music just the same. W think of Johann Strauss composing his wonderf waltzes, the epitome of lighthearted, carefree hap ness, while his country was aflame with war. W think of Beethoven with much to overcome all h life, deaf at last, but writing masterpieces, even co ducting them, though he could not hear a note play or sung. On one occasion a singer had to turn hi gently around to face the wildly applauding au ence. He had heard nothing and had thought his ne work a failure. We remember blind Milton dictati his immortal poetry. We remember a great ma

people important in our own personal life who inspired all who knew them by their refusal to live in the subjunctive mood. They threw it off and began building surely, steadily, and refusing to be stopped.

We are not concerned with the use of the wonderful if that sets us dreaming of better things but with the "if-I-were-better-off" if that is used by us to deceive mostly ourselves.

Certainly the "if-I-were's" might have defeated Samuel F. B. Morse, the inventor of the telegraph, a dozen times. As a young man he was a well-trained, internationally recognized artist, wanting nothing so much as greater recognition in that field. (Even that has come with the passing of the years. His portrait of Lafayette, one of his finest, now hangs in New York's city hall.)

When he had attained fame as a portrait painter, an economic depression wiped out painting as a means of livelihood. The study of electricity, then considered a fluid, had long been a hobby of his. He wondered aloud, "Why may not intelligence be instantaneously transmitted by electricity any distance." Others thought that a very amusing notion, but once conceived, the idea never left Morse.

He became professor of sculpture and painting at New York University and went nearly bankrupt in promoting exhibits of fine paintings in leading American cities. He wanted very much to paint one of the panels in the capitol rotunda at Washington but was turned down. Blocked at every turn in his art, he turned all his efforts to the development of the telegraph.

Too poor to rent a room, he lived in his studio at

the university and cooked his own meals. In co
structing the model of his telegraph he had to mak
everything—insulated wire, batteries, magnets. Par
of clocks, a picture frame, a pencil and like objec
were pressed into service. But he invented the tel
graph, and then went on to invent the Morse alph
bet. Unwilling to be defeated by discouraging se
backs, he was laughed at often, helped very little. H
never let the "if-things-were-only-better" mood sto
him. The first message sent by his telegraph, "Wha
hath God wrought?" in May, 1844, gave some ind
cation of his feeling.

"But it is true," protested one man, "that if w
had more time, better health, more financial freedom
we'd do more."

"Yes, of course," agreed his friend, "*if* we learne
to see the opportunities present in the new and un
familiar situation. But not otherwise. Recently
woman was informed that she would receive a larg
sum of money, something she considered most de
sirable. But she found so many persons beseechin
her to spend it in their way that she forgot every
thing but the annoyance that this occasioned her. I
fact she was annoyed so much that she refused th
money entirely."

We need to defeat the habit of dictating th
terms on which we will try anything. Benjamin
Franklin said that "the trouble with 'trying times' i
that we quit trying." We need to wake up to the "if
I-were" habit as a negation of opportunity. It implie
lack of gratitude for the good we do have, and it i
a blight on our happiness and contentment.

Why do we have this habit? Because we have no

:een beyond it to the hope and courage awaiting on :he other side of it. When we have seen beyond we :hall think: *"If* nothing! I'm going to be too busy to :onsider that. Just look and see what I am able to do ıow with what I have. I'm confident the future will ake care of itself if I take care of the present."

We have the "if-I-were" habit too because we :now that we could do a great deal better than we do, nd we are excusing our failure to "perform." Exam- ıed closely, it appears to be an affirmation of our aith that we have it in us to do more!

One young woman in charge of a "bookmobile" hat went to many housing settlements had oppor- ınity to observe how people live and think today. he said the striking thing to her was the interest she ound in homes, no matter how small or how drab. ıll these people seemed to be dreaming about house lans, to be planning their homes to be, and mean- 'hile saving money for the lot or the house they 'ould someday have—the young woman couldn't ıpply enough books on those subjects. In the mean- me they also wanted all kinds of information about ow to improve their present rooms. Some very un- romising sites blossomed into homes of charm. At mes drab exteriors still had beautiful interiors, fresh 'ith paint and bright decorations, gay chintzes, and lue-and-white-dotted swiss bassinets. One young ıother rocked her baby and ignored the noise and vearing upstairs.

"We're so thankful the baby can't understand ıat," she told the bookmobile girl. "By the time she ın we plan to be out of here."

The bookmobile girl thought she had never seen

more courage and intelligence than were shown b
many of these young mothers in bringing up the
families. Everywhere were flowers, vines, and shrul
bery. Freshly painted picket fences graced some yard
each showing a love of beauty and a determination t
make life as gay as possible. In the face of a very re
possibility of letting things slide until better cond
tions came along, these young people were buildin
happy, self-respecting lives.

Regardless of how we have acquired the habit c
living much of our life in the subjunctive mood, w
should overcome it at all costs. It is unworthy of u
It deprives those around us of a pleasant, helpfu
companion who does things instead of making e
cuses.

We know that everything in life is contingent o
something else. If we do this we get that. We kno
that the law operates for us just as it does for other
If we do nothing at all that too has consequence
Some people seem to expect results without meetin
any of the conditions. Occasionally this happens i
the ordinary world around us, but it is news becaus
it is not the general rule. A well-adjusted, happy
fruitful life comes of meeting the conditions that pro
duce it.

Until we see this there is uncertainty at the bas
of our thinking and acting. Conditions are tenuous
they hang in mid-air crying to be "resolved." Th
story is told of a great composer who became awar
of an unresolved dissonance played one night afte
he had gone to bed. To him it was as if someone ha
played all of a composition except the last chord. I
tormented him, haunted him, rang in his ears until h

ould endure it no longer. He sprang from his bed, ent to his piano and played the strong resolution is ear cried for. Then he found peace and could go ack to sleep.

In like manner we must "resolve" the "if-I-were" abit if we are to know peace. The only if we need is if it be God's will." This or something better should e our feeling about our new consciousness. Then we ave only to go to work the best we know how, trust-ıg for light, just as we trust the lantern's light on ır path as we walk with it.

Jesus gave us certain if's that resolve indecisions ı a clear chord of harmonious living. If we would y His way, He said, He would prove Himself. An ırly sacred writer wrote that if the Israelites were illing and obedient they should eat of the fruit of ıe land. The condition was clearly stated: if they ould hear God's voice and turn from their sins. ositive benefits and blessings were promised.

When we receive a promise like this and rely on , then we begin to see opportunities that we had ever imagined before. We begin to use those at and without waiting. Even if they are not so great at resent, we can form the habit of looking for oppor-ınities and using all that do appear.

We see that we can learn to make the most of our dvantages wherever we are. It takes a little effort, a ttle time and thought. But how much better to make ıis effort, to give this time and thought, and so to ring about progress toward better living. We be-ome better personalities as we shake off the sub-nctive "if-I-were" mood that has somehow taken ossession of our thinking. With it we shake off bore-

dom and restlessness in our eagerness to accompli something with our time.

It need not be any great deed. At times l changing our attitude we can transform our life fro an unsuccessful, unhappy one to a successful, hap one. We do this by recognizing things as they are, l appreciating the good that is present. One old woman in frail health found this to be true. She d not have the time or strength or money to do ma of the things she once did, and she longed to do t active things more than ever.

But though she did not have some things, she d have enough to keep up a modest home that othe thought attractive. She could live in her own plac and she had always dreaded disposing of her belon ings and having no home of her own. But accustome to much and very generous and used to giving a gre deal, she was miserably unhappy. She found h greatest problem was to accept what others were gla to do for her, now that she could not do things f herself. Yet upon her acceptance of this new stat depended her own happiness and the happiness all who cared for her.

"If I were better off"—perhaps you are better o than you think. Begin now to look with new eyes the things around you. Very often we need not ne opportunities so much as new eyes with which to s those which exist all around us. Once we have forme the habit of looking for them and of taking som progressive step toward better living, we shall enter fairer world, one in which the days are all too sho in which to accomplish all the interesting things w want to do!

"Seek Ye First"

H. H. CLARKE

Seek ye first his kingdom . . . and all these things shall be added unto you.

I HAVE A friend who recently moved from New York to Philadelphia and became one of the countless throng looking for an apartment. She ied to find one, she prayed about it, and nothing ippened. In the meantime she lived unhappily in a ire room in a rooming house.

One evening when she felt particularly dejected e picked up her worn little Bible, which had so ten brought her comfort. She started to reread the th chapter of Luke, and the 29th to 31st verses ught her attention sharply. She began to think out what the words actually meant. Suddenly she alized that she was most certainly not doing as sus had directed. She was seeking the very things e had said to "seek not," she was being one hun-ed per cent "of doubtful mind," she was thinking ry little about the kingdom of God and very much out finding an apartment for herself.

She read the chapter over and over, and as she ad she felt her tired nerves relax and the heavy ad of worry, disappointment, irritation, and despair op from her heart. There was not room in her heart r it and for God too. Free of worry and at peace, e thought only of God, of His power, His love, His l-pervading intelligence. She felt God; she felt Him

as being in all the world and within her own hea and mind. Everything her mind touched on she four joyous and rich and possible.

"This," she thought, "is prayer. This is the way want to feel every single minute of my life. Nothir can worry me now! I lack nothing; I fear nothing."

Quietly she went about the job of living, u harassed and confident, her mind very still but ve alert. She saw things to which she had formerly be blind; she heard things to which she had been dea her mind was joyously receptive. She felt a power e abling her to use everything about her. Abruptly sl realized that it was not an apartment she wanted find; it was shelter. Immediately empty barns, g rages, attics, little stores, everything empty, assum fascinating possibilities in her mind.

In a few days she discovered an empty doub garage, solidly built, boasting three lovely window and—believe it or not—vines climbing on two sid of it! There was no "For rent" sign on the garag but her alert eyes told her that the building was n being used. She talked to the owner in the big hou in front of it. He and his wife were amused at h enthusiasm, and apparently just to see what she cou actually do with the garage, they rented it to her f only twenty dollars a month!

What a splendid time she had!

She felt rich and powerful. To her awakene senses the whole world seemed aglow with possib ities for her new home. She knew exactly what sl wanted to do with the garage and exactly how to c it. Besides, always, every minute, she experienced a indescribable feeling of joy and of oneness with Go

n unassailable sense of security that seeking first the ingdom of God had wakened within her.

I wish you could see the garage today. It took ork to accomplish what she did, but every bit of at work was thrilling to her. She never felt alone hile doing it. A joyous awareness of God in and all out her was with her as she drove every nail and orked out every color scheme.

By the time she finished the remodeling she unoubtedly could have found a small apartment, but e had lost all interest in a conventional dwelling. er tiny home and its strip of grass with the big tree n it have a unique charm that she appreciates. She one of the happiest persons I know. Quietly, conlently she tries always to seek first the kingdom of od, and she finds that all other things are to be und in it. She seems to be exultant with a joy that fects everyone she meets. She receives and gives t love, which brightly colors all her world.

We do not need to pray for special favors that ay temporarily satisfy the cravings of self. The spirnal law creates and controls the physical world. Vorking in accord with the spiritual law, we are yond confusion and complications. More good than e are capable of using is already at hand, if we have e eyes to see, the ears to hear, and the consciousness recognize the kingdom of God in our heart. Every hy creation lavishly spills joy upon us.

This joy of living is possible for man. It is not a stant, impractical dream. It is Jesus' dearest wish r us: "that my joy may be in you, and that your joy ay be made full."

By seeking first the kingdom of God, with no

thought of material advantage, we are immediat
released from the conviction that happiness lies
extensive possessions. We become sharply aware
the deep truth that "a man's life consisteth not in
abundance of the things which he possesseth." W
know with joyous certitude that abundant happin
lies in seeking the kingdom. In the seeking we c
cover that such power, joy, love, and understandi
flow into and through us that external events au
matically, inevitably fall into place. But they do
as a result of the seeking; they are a corollary, a
product of it. We merely open our life to them.

As long as we struggle determinedly with
ternals, trying to twist and bend events, people, co
ditions to our particular liking we make it impossi
for God to work through us. How much of what
call misery is attributable to this lonely struggle! F
of fear and a sense of helplessness we fight on, i
ploring God to step in and rearrange our life.

Jesus said, "Seek ye first his kingdom . . . a
all these things shall be added unto you." He wou
not have commanded us to do this if it were i
practical or impossible. He apparently knew that
is the most practical, most common-sense, most ba
cally sound and intelligent course of all possi
courses in any day or age. He made clear His reas
for giving it to us when He said, "These things ha
I spoken unto you, that my joy may be in you, a
that your joy may be made full." Surely the one thi
we all want is that our "joy may be made full"!

The condition of our world seems to express t
extent to which man has ignored this profoun
practical course. Does not our unspeakable confusi

ise not from necessity or from the nature of things
t from our putting "all these things" first—as ends
and of themselves—instead of putting the seeking
the kingdom of God first, with "all these things"
erely joyful, happy by-products?

But while the condition of our world may express
oup ignorance of Jesus' command, the individual
n free himself from the group state of conscious-
ss. In fact it is only as the individual does free him-
lf from it that the group state of consciousness it-
lf can be transcended. The moment one man puts
ide all else and seeks first the kingdom of God he
t only has instant release, joy, and freedom but he
comes a channel for God to work through, a center
influence, which will certainly create other chan-
ls and other centers of influence. The sooner each
e of us finds and lives in and "out from" the king-
m of God the sooner will our world take on the
pects of the kingdom.

His Paths Are Peace

Mary McLeod

Within God's sheltering arms
My cause I rest secure;
And now no foe alarms,
For His defense is sure.

My life finds perfect ways;
And all its peaceful flow
Is measured not by days
But by the love I show.

Lay Hold on the Greatness of Goa

RUTH BARRICK GOLDEN

ONE SPRING MORNING during the war years returned veteran sat beside me on a bus co ing into Brunswick from Sea Island, Georgia. His hands twitched, he bit his lip and dr one knee up, clasping his fingers around it to stea their trembling.

"This is lovely scenery here along the marshes Glynn County," I said, silently blessing him.

"I suppose so," he agreed. "But it means nothi to me. Nothing will ever mean anything to me aga I'm done for."

Then he told me his story: He had been serious wounded in action, his nerves badly shattered, b after months in hospitals had been considered fit f return to civilian life. Arriving home, he had fou his wife had been drinking and frequenting nig clubs, neglecting their only child. The child was and undernourished in a boarding home—and h died of pneumonia a week later. All his property a savings had been wasted by the wife, who now c manded a divorce.

After all this, he had gone to pieces again, a was now on his way to Florida, to his brother-in-law truck farm. "I'm done for!" he kept repeating b terly. "I've nothing to live for!"

We were approaching a place along the highw where the old live oak stands under which Sidn Lanier wrote his famous poem "The Marshes

Glynn." I called my companion's attention to this nd told him something of the poet's struggle to ttain perfection in his music and writing while andicapped by serious illness. I gave him a postcard vith a picture of the tree and a stanza of the poem rinted on it. As he held the card in his shaking ngers I repeated a few lines of the poem:

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies.
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God."

"You too can do this," I told him. "Put the past ut of your mind and relax. Live one day at a time, eaching out every morning, every hour, to take hold n the greatness of God—the beauty and goodness nd healing power that surround us without and vithin, no matter where we are."

"That's easy enough for you to say," he burst out. A woman who probably has everything, and not a roblem——"

"But there was a time when bitterness and frustration had stripped me down to a place where I ould no longer find my way, and had to let go and et God take charge," I told him.

He seemed calmer as I explained that experience ad shown me what God's power within can do, and s we parted he even smiled. "It has helped, this talk

with you," he said, "and I'll remember."

I did not hear from him for several month though I sent him an occasional note and Unity liter ture. Then came a letter.

"At first I could hardly get through the days," I wrote. "But I put that card in my mirror and made my daily prayer. And like Lanier, I've finally laid 'n a-hold on the greatness of God.' Doing a little wo among the groves and vegetables, lying on the war sand in the sunshine, and casting my hurts and hear aches on that power within which you told me abou I've found healing and peace of mind, and the i spiration to build a new life."

How marvelous is this greatness with which ou life is surrounded and filled! In that greatness whic "fills all the space 'twixt the marsh and the skies there is power beyond our feeble imagining. Scientis tell us that space is filled with energy that permeate all substances. How comforting to know that the ver atmosphere caressing us, asleep or awake, is charge with loving, healing, divine power!

Suppose that my grandmother had been told tha her granddaughter would one day step into a kitche no larger than Grandma's pantry, press a button an flood the room with a clear, steady light; press ar other button on a white enameled range and hav clean, flameless heat instantly ready to cook a meal press another and have a big whirling fan magicall operating to stir the air; press still another and know that cold was being generated in a big refrigerato that she could stock with frozen fruits, fresh vege tables, and dairy products—that would freeze a tra of ice cream; press still another button and have

symphony orchestra, a sermon, a lecture, or a newscast or commentary direct from different countries as the meal is prepared. What would Grandma have said? Yet this is a daily routine for me—so ordinary that I do it without a second thought.

In the not too-distant future I am sure that we shall lay hold on the greatness of the powers of nature to perform more seemingly miraculous things than any of us yet image, just as through simple faith we are learning to lay hold on God's love to bring health, happiness, and peace into the world.

A young man of my acquaintance several years ago had what was diagnosed as tuberculosis of the leg bone. He had undergone all sorts of expensive treatments, but the condition persisted or recurred. Finally a friend suggested that he expose the leg to the direct rays of sunlight for fifteen minutes three times a day, repeating "God's healing sunlight penetrates every cell of my being, and I am healed."

He did this, and within a few weeks, to the astonishment of his physicians, he was entirely healed—through faith and God's greatness.

It is scientifically true that through vegetation sunlight supplies perpetual energy to the organism of man, for the green leaf pigment called chlorophyll is indeed the sustainer of physical life. The chemical processes going on constantly within every green leaf on the face of the earth is a never-ending demonstration of God's bounty to His children, as the sunlight converts the inert and inorganic elements—water and carbon dioxide of the air—into the carbohydrates that build the bodies of all animals.

If the greatness of God is so perfectly demon-

strated in this life-creating process in the leaf, it i equally well demonstrated in the chemical processe constantly taking place in the blood stream of th human body. Every minute the blood circulate through the body, carrying on a most highly compl cated nutritional process. Think what this means i the matter of constantly renewing the tissues.

How diligently we should take advantage of sun light and fresh air in order to breathe deeply and fil our lungs with the fresh oxygen that supplies thos corpuscles with renewed power to build up and fee the tissues of our body. Through God's greatness an goodness provision has been made for the perfect de velopment of our physical, mental, and spiritua powers in accordance with natural law.

"Lay hold on the life eternal, whereunto tho wast called."

It has been estimated that the average huma being uses only a fifth of his mental capacity. Thin of the potential power for good in that unused brai tissue! Think of the potential scientists, builders poets, and teachers lost to the world because of thi unused power.

Scientists tell us there are billions of nerve cell in the cerebral cortex, the part of the brain given ove to the higher intellectual processes. What unrealize spiritual power and dormant energy lies locked in th unused personality of the two billion people on eart today. There arises in a whole generation in Japa one Kagawa. In a generation in India one Gandh emerges to sway the millions. But think of the unde veloped mental power in these and all other nations

This is our Father's world. Every person drawin

the breath of life, every bird, every animal, plant, and flower is a part of it with a function to perform, a mission to fulfill. Sometimes we are prone to consider ourselves of so little importance that we cannot imagine ourselves taking hold of the vast power and riches of God. Yet this is our heritage.

In the Declaration of Independence it is stated "all men are created equal." To our material senses a poor country boy working his way through school seems not to have an equal chance with the millionaire's son; yet this boy becomes a General Eisenhower, beloved of nations. A handicapped boy, so deaf that his grade-school teachers declare it is useless for him to continue in school, appears not to have an equal chance with the brightest boy in the class; yet this boy is an Edison. A poor, nameless Negro boy chopping cotton on a southern plantation certainly seems to have no equality with the students of science of his day, but a George Washington Carver emerges.

"Oh, I know all the greatness of God is here," some of us say. "I know the human mind is capable of marvelous development. But I'm just an average person. I know God gives some people the spiritual power to develop, to be Christlike, to accomplish great things. I know it is possible to rise to the heights in living, to be above fear, illness, and frustration, but somehow I can't seem to lay hold on the promises." Do we say this?

"We're like an iceberg," someone has said. "Four fifths of our abilities are submerged below the surface." But we can bring up this unused power by realizing and appropriating the riches of mind and soul that the Father has given us.

"What's the use? I'm done for!" my acquaintance on the bus said. Yet he had within him a power of which he did not dream. Through taking hold of God's promises a part of his potential ability was brought forth to give him peace of mind, restored health, and joy in living.

We hear much about the revolution that is taking place in the fields of politics, economics, and industry these days, and certainly we recognize the tremendous developments science has made within the last generation. But much more thrilling and significant is the advancement being made in the mental and spiritual realm. I have enumerated some of the revolutionary changes wrought in modern kitchens through the use of electricity, a source of power as yet imperfectly understood but certainly more and more efficiently used.

Surely our comprehension of man's relationship to God has undergone a similar revolution through the generations! Man's earliest conception of God was as a sort of superman-creator. Later the Israelites reached a conception of Him as the one God and King of all Israel. Then with the ministry of Jesus came the revelation of God as indwelling Spirit, as the Father. This teaching about God and man's relationship to Him was revolutionary indeed. Jesus spoke with the convincing emphasis concerning His own relationship to God as that of a son to his father: "I and the Father are one." "Therefore the Jews sought the more to kill him, because he . . . called God his own Father, making himself equal with God."

But Jesus also taught His hearers that God was

their Father. "After this manner therefore pray ye: Our Father who art in heaven." "Ye therefore shall be perfect, as your heavenly Father is perfect."

Open, conscious fellowship with God—oneness with Him—resulted from the teachings of Jesus Christ. "I in them, and thou in me, that they may be perfected into one." The supreme blessings of grace, peace, life and love, were to be derived from the Father through the Son, through spiritual oneness.

A few of the early Christians followed the teachings of the Master and exercised the power within them. They practiced the presence of God and the Spirit wrought mightily among them. They went forth and healed the sick, caused the lame to leap and the blind to see, just as Jesus had taught that they should and promised that they would: "He that believeth on me; the works that I do shall he do also; and greater works than these shall he do."

But somehow this wonderful knowledge was allowed to fade out and the gift was neglected, falling into disuse except in isolated instances. It is only in the past generation that spiritual enlightenment through the revelation of God as Spirit has come to the masses of mankind, through the dissemination of Truth. Certainly the more perfect understanding of our oneness with God—of the indwelling of His Spirit in us—is the greatest revolutionary fact in the world today. One has only to read the popular magazines to see that the public is increasingly interested in religious thought and is turning more and more to the reality of spiritual power as the one solution, not only of personal but of world problems. "All authority hath been given unto me." "In him we live, and

move, and have our being." "I can do all things in him that strengtheneth me."

The full realization of the greatness of God and man's oneness with Him through Christ is the hope of the world today. "Christ in you, the hope of glory."

Physical health, mental power, spiritual joy, perfect peace, and universal love—all these are our heritage through Him who is "Father of all, who is over all, and through all, and in all."

"I will fly in the greatness of God as the marsh-hen flies,
In the freedom that fills all the space 'twixt the marsh and the skies . . .
I will heartily lay me a-hold on the greatness of God."

WORDS

Serena Summerfield

Words can be weapons or soothing balm;
Words can be surcease or they can be harm;
Words can be irksome, can vex or annoy;
Words can be bludgeons that bruise or destroy.

Words can be soothing or words can be savage;
Words can be healing or utterly ravage.
Words can raise up, or words can tear down;
Can bring forth a smile or occasion a frown.

So before you permit them to pass through the air,
Be sure they are kindly, loving, and fair.

Devotional Sleep

MELISSA B. COGHLAN

I HEARD of a woman the other day, who for several years had suffered greatly from insomnia and had been unable to find help.

Then one day the pastor of the church she had attended for many years said to her something like this.

"Mrs. B——, why don't you think of God during this waking time? There may be something He wants you to do. Perhaps you have been too busy with your daily duties and cares to commune with Him so that He can lead you. Why not try it for a time? Try resting in Him, not concerning yourself with whether you go to sleep or not but communing with Him as long as your body can be still, and then doing whatever you are led to do."

The idea interested the woman. The first night she was surprised at the length of time her body could rest when her mind was filled with thoughts of God's power and goodness. Then when her body grew so restless that her mind could not concentrate the impulse came to her to get up and pursue a hobby that at one time had delighted her but that she had long since dropped. She worked at it until she was tired and then lay down again, doing this several times during the night. The results were astounding.

I don't mean that this woman began at once to sleep like a child. She didn't. But even on that first night, toward dawn, she slept a little, her mind

stimulated and pleased by interest in her old hobby and resting confidently in God's goodness.

Gradually though the times of her sleep lengthened until at the end of six months she could get good rest night after night.

But most miraculous of all was the change made in her life and affairs.

"God did tell me something," she told the friend that told me the story. "He led me to change from the old humdrum work that I had been doing, which had become so monotonous, to a way of making a living I could delight in both for myself and as a service to others. Even the time it took was a blessing," she said. "For otherwise I would not have become proficient enough in the new work to have had courage to try doing it for a living."

This woman found out that the real rest is rest of heart and mind and that sleep will come when they are satisfied.

It is said that in the Greek the call of Jesus reads—

"Come to me . . . and I will cause you to rest."

Lord, help us gain the rest that comes to one satisfied with the gifts of Thy kingdom, the gifts of thankfulness and freedom from care because of faith in Thine infinite loving-kindness. We ask it in Jesus name. Amen.

The heavens declare the glory of God;
And the firmament showeth his handiwork.

—PSALMS

Building the Temple

LOUISA D. HOPPER

PAUL SAID, "Know ye not that ye are a temple of God?"

The supreme attainment for which we strive is to become conscious of God's presence and directive power in our life, for we accomplish but little in building our temple without His help.

This earthly life is but a brief page in the experience of man, who is destined to eternal life. His real spiritual selfhood, existing above and beyond them, is untouched by material surroundings and uncontaminated by mortal opinions.

Do you long to enter a path of life that will lead you into perfect freedom, a path that will enable you to turn away from the world's materialism and attune your thoughts to the Infinite? Are you ready to rise into newness of life and realize that it is brought about by divine power? We must turn away from mortal thoughts and learn to lean on God and listen for His counsel, which will come as a still small voice and tell us how and when and where to direct our efforts so that the pattern of our life may show forth the indwelling Christ that God placed within us "in the beginning." In times of activity the Christ is our strength and in times of waiting He is our patience; and there will be times of waiting when our progress seems at a standstill. However in our waiting periods our faith may be increased much more than in periods of activity, for it is then that we have

time to go apart and rest in the Truth and find re-
newal.

The mission of Jesus was to teach us that man i
not a material creature but that he is in reality a spi
itual idea of God endowed with God powers and tha
his work is to overcome mortal thoughts and merg
his being with that of his Creator. His desire to rea
ize this attainment will so fill his being that it wil
permeate every avenue of his thought and every cel
of his body until he not only puts on the mind o
Christ but also its expression: the body immortal.

This seeming body is but the veil of the flesh, an
we must look through it with eyes of faith to see th
real self, the inner self, the Christ self, the image an
likeness of God.

When we really pray we rise above the conscious
ness of earth for a time and walk with the great I AM
and we gain the inspiration that illumines our prob
lems. We cannot ask too much of God, for it is im
possible to conceive of all the blessings He has i
store for us. He is tapping at the door of your hear
and mine to say, "Let Me in, My child, and learn o
Me." If in your heart you learn to lean on God yo
will never be lonely, and they who trust in the direc
tive power of divine intelligence will never be be
wildered.

We build our body temple with thoughts of lif
and health and beauty and strength and power, an
we feel God's Spirit mingling with our thoughts an
desires until they are cleansed and purified and w
are healed. According to God's law, we come into th
world with the Christ implanted within us. It speak
to us even in our childhood when we are tempted t

wrongdoing. It is with us constantly, for God is omipresent. Should He forget us for one moment we hould cease to exist. Yet people sometimes say in lespairing moments, "God has forgotten me." Do ou not see how impossible that would be? When we ee our body as the temple of the living God, we shall e lifted up above the thought of death and shall go n and on in that high state of consciousness from lory to glory through the power of Spirit within, no onger looking through a glass darkly but face to face vith the vision of our inheritance of eternal life.

What are earthly trials and disappointments if we an see beyond them to that perfect state which we hall finally attain? All about us are the invisible orces of God that uplift and sustain us when we ealize their presence and call upon them for aid—nd God answers our call. God did not create man in rder to destroy him, no matter what errors he seems o build into his life. God so loved His creation that Ie sent a Saviour to reveal to all this higher life and he way to attain it.

The temple we are building is the Christ body vithin us. It is an individual work. No one can build for us, and all our tears and prayers cannot lay the ornerstone for another person's temple. That is the vork he must do before he can enter into the kingom. When we glimpse the perfection of God's plan, hich the Holy Spirit reveals, it will be far beyond ny earthly plan that we could make for happiness. Ve must not harbor the consciousness of lack of any alent or quality in our life that contributes to the uilding of our temple, for God knows no lack. He ees us as His image and likeness at all times and

when we seem to lack His qualities, we are but hidin under a shadow of human thought; but to prove it w have only to come out into the sunshine of His lov by affirming it as present and operating in us at a times. That is the way we prove all Truth. We do no deny false evidence so much, but we realize an affirm the condition we wish to see manifested. W do not deny in mathematics; we affirm and implan in our consciousness the correct method of workin the problem and making the demonstration. We d not spend much time in dealing with error. It is lik leaving the perfect highway to drive over an aban doned detour; and we abandoned the old detours o thought when we accepted the Unity teaching.

Sometimes we seem to lack material for our tem ple. We seem to lack love—for the erring, for the in different, for the egotistical people who cross ou path. So our temple comes to a standstill until we ca replenish our stock of love; and sometimes love seem very hard to obtain. God is pouring it forth, but w have erected a barrier of criticism or impatience tha does not appear in our building plans or specifica tions, and then we have to tear down our barrie perhaps with tears and self-pity, and rebuild wit humility and gratitude and with the willingness t follow the plans of the Supreme Architect of th universe.

When we turn away from the material dream o life divine love will reveal our real spiritual selfhood

We must cease to think of the seeming evils tha tend to separate us from God and fill our thought with only the good. Then so-called evil will disappea from our experience. It is our duty to think in ac

:ordance with God's law, to act on the right side of :very problem and then leave the issue with God.

Think your way into health and happiness, into :reedom and abundance, and do not bind anyone vith the thought of sinful habits. We must not judge. Mortal thought reflects the atmosphere of earth and s prone to cling to a sense of limitation. No musician ıas ever been able to express half the melody of his oul; intellectual heights still beckon to our greatest cholars; and who can locate the bounds of the uni- verse? But there is no barrier to our constant develop- nent. God diffuses Himself throughout our very be- ng. There is not a cell of our body that He is not in. He is the very essence of Spirit and nothing can shut Him out. He is the bread of life, and whoever seeks he bread of life can never hunger; and they who don he robe of righteous thought can never be naked.

Jesus said "Ye shall know the truth, and the truth hall make you free," and Paul admonished us: "Let ıs not be weary in well-doing: for in due season we hall reap, if we faint not."

Our school problems seemed hard at times, but if ve persevered we solved them. Then what? Did we it back comfortably and think, "Now I am through vith arithmetic"? Another problem immediately ame to us to solve, and as it is in mathematics so it s all through life. There are constant problems to be olved, and if there were none, what dullards we hould become; but we are working for "the prize of he high calling of God in Christ Jesus," and with His help we can solve all our problems.

When we pray we affirm: "O loving Father, I am onsciously a part of Thee. Thou art all of me. I am

now receptive to Thy power and dwelling on th heights with Thee and I see myself as a spiritual be ing. I am now conscious of Thy presence permeatin my entire being, cleansing, purifying, lifting me u above material thinking. I feel Thy power and hea Thy voice, the still small voice, directing me at a times. The light of Thy presence illumines my path way. I feel the mantle of Thy protecting love abou me. When I am led to turn to the right hand or to th left, I hear Thy voice saying, 'This is the way, wal ye in it.' Now do I realize that my real self has bee forever perfect in Thee and only the mortal though is in need of healing."

The continual use and realization of this praye will bring healing to you. It opens the door of the in ner temple, lifts us up above the turmoil of earth, an makes us conscious of the divine presence, in whos love we live and move and have our being.

The foundation of our temple is a noble earthl life. It is finished in eternity, and no man knoweth when its perfection shall be revealed.

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if *I could understand*
What you are, root and all, and all in all,
I should know what God and man is.

—Tennyson

Rings of Authority

ANNIE S. GREENWOOD

IN AN OUTSTANDING "best seller" written by a noted physician we have the story of two young men who lived in luxury in an Oriental home. The elder of the two boys was an introvert, well-behaved but self-centered, a quiet, reliable fellow rather inclined to be antisocial. The younger boy was an extrovert however, who craved excitement, jovial companions, and what he considered a good time. The restraints of his respectable home life irked him, and he finally persuaded his father to let him cash in on that portion of the home property which would eventually be his. Against his better judgment but with the wisdom and understanding of maturity, the father agreed, realizing that the youth must learn his own lesson, even though he chose to do it the hard way.

Intoxicated by his suddenly acquired freedom and with ample funds at his command, the young man set out in search of some "real living." He found associates who appreciated his companionship and his free spending, thoroughly enjoying himself while the money trickled through his fingers.

With continual withdrawals and no new deposits any bank account diminishes and as plenty gives way to poverty the pocket money goes still faster. Then the so-called friends and boon companions disappear. Like many another spendthrift, this young man came to destitution and loneliness, and he soon realized he

would have to go to work. Getting a job was n simple matter, and as his need became more acute h finally clutched desperately at the only employmen available, becoming involved in conditions and toi that his very soul hated and that left him still starv ing, bitterly lonely, and filled with remorse and self loathing.

Then, but not till then, "he came to himself," summoned what remained of his manhood, and wen back home, humble, repentant, eager to become on of the hired hands on his father's estate. It must hav given him the surprise of his life when his fathe eagerly and lovingly welcomed him home, even ig noring his words of self-condemnation and hurrying to install him in his former position in the famil group by placing on his finger the ring of authority This act immediately established the young man' right to take over many of the affairs of the hom place, to plan improvements and issue instruction for their accomplishment.

No, he did not deserve the honor. It was be stowed on him through the loving forgiveness an unmerited grace of the kindly father whose wishe he had disobeyed, whose beneficence he had squan dered, and whose heart he had grieved, but wh through it all had continued to radiate the love tha eventually brought the wayward son home. The be stowal of the ring was the climax of the event, be cause the ring was the outer, tangible proof of th authority that the father gave the son for carrying o his business. Even the most illiterate Oriental slav would immediately understand the significance of th ring, with which orders and documents were stamped

It was the unmistakable evidence of authority. With it the son took his rightful place in the family as his father's representative in the management of the estate.

In the story of the prodigal son Jesus chose to emphasize the importance of man's work to God, regardless of man's mistakes, and to teach the value of the human soul. The people who heard the story when Jesus told it must have caught its meaning and its beauty. Down through the ages the millions who have read and reread it, as written by Luke, "the beloved physician," have continued to see in it the perfect illustration of forgiving love. In addition they have realized that every man is called to accept the authority given him by the Father—and symbolized by the ring in the story—of helping make manifest the kingdom of God on earth.

What is true for an individual is also true for a nation. Another story culled from the Bible is of a Jewish prince who, with thousands of others, had been a "displaced" person, a prisoner of war in Babylon for a long time.

When Zerubbabel, the captive prince, returned to Judah and became its governor he was assured by the prophet Haggai that the forces of evil, the enemy nations, surrounding Judah would be overthrown by him. Regardless of Zerubbabel's hope and his rejoicing at the mere thought of such happening, it was difficult for him to believe he really could accomplish the task. He was surrounded by those who did not worship his God. All the experiences of the Babylonian captivity had promoted discouragement among the Jewish people. Other Jewish leaders had

failed in reinstating the worship of Jehovah amon them; how could he succeed? He had this advantag however: he was not only back home among his pec ple but he was their governor, though surrounded b threatening powers against which he must prevail i he were to retain his position and keep his peopl from again being swallowed up by them. Years o captivity had bred in his people subconscious doubt and fears. Enslavement to heathen rulers had deepl scarred the souls of the Jewish captives. To lead ther into optimistic, courageous national thinking woul be a difficult task. Many years of life under the stress the sorrow, the tumult of the notorious Babylonia rulers had dimmed the eyes of faith and spiritua understanding of his people. Yet these very cond tions had helped to develop the people's courage their determination to make one great final effort t return to the beloved homeland. Out of their longing their almost inarticulate yearning for their nationa heritage there had come a mighty urge to action Probably the hope of better living conditions was on of the main incentives, just as it must be to million of displaced persons in Europe today. Thoughts o their old home magnified its advantages in their eyes flooding their minds with happy memories, and blot ting out remembrance of hardships. The material ad vantages in their homeland may have been the mai reason for their determination to take the long jour ney back home to Judea.

Deeper in every heart than the longing to go bac to an earthly home is the longing to go back to God A man may not understand it, he may repudiate it he may even scorn to admit it; but the longing stir

within him and finally enables him to "come to himself" and resolve, "I will arise and go to my father."

Instead of being the resolution and action of one man the return of the Jews from the Babylonian captivity was a mass movement requiring an equally high degree of moral courage. But the resolution was made and carried through. It demanded fortitude, personal hardships, and spiritual discipline; but these former captives were now back in the land of Judah, with Zerubbabel as their governor.

Any "strong and influential thought activity" (the metaphysical meaning of the name Zerubbabel) is a mighty power when raised to the spiritual plane. However material may have been the Jews' desire to return to their former comforts, the real impetus to their thought was their spiritual yearning to reestablish themselves as God's chosen people and to live again in the God-given land of their heritage. In the struggle for spiritual development, how greatly they needed the leadership of one on whom they could rely and in whom they recognized unquestioned authority!

At such crucial times throughout all history someone always rises to meet the need. "Here and there some great unselfish soul steps out of the ranks, gives himself wholeheartedly to God, and writes his name in imperishable lines across the skies of time."

So at this time Zerubbabel, already fortunate in holding the office of governor, received from Jehovah through the voice of the prophet Haggai the specific authority that he needed to guide his people: "I will make thee as a signet; for I have chosen thee, saith Jehovah of hosts"; or as translated into modern

English by Ferrar Fenton, "I will . . . make you like a seal-ring, for I have chosen you, says the EVER-LIVING."

To the Oriental mind the significance of the signet or seal ring was greater than it is to us of Western thought and speech. It was the perfect proof of authority, so fully accepted as to brook no questioning.

So in this story of Zerubbabel the "strong and influential thought activity" that prevailed amid the Babylon of material interests, sense indulgence, and worldly craving gradually reached the higher level of that innate longing which leads men and nations to recognize and claim the good and true. It becomes the spiritual thought activity, the leading factor in the soul growth of the individual or the nation.

The prodigal son found it by himself, the Babylonian captives found it en masse; but the principle was the same for both. In each case the courage was found to leave the "husks"—the loneliness, the unsatisfying turmoil of attempted sense gratification—and return to home to claim the ring of authority.

Are we in a "far country"? Have we wasted the years in a "Babylon of displaced persons," surrounded by distractions that constantly claim the attention of our senses? If so, these two stories from the Scriptures give us the needed lesson. Back in the Father's house, in the homeland of the soul, let us accept the ring of authority, proof that we have the privilege and responsibility of carrying on God's work. We are His representatives in our own particular place great or small, prominent or obscure. Unless we are fulfilling the obligations with which this authority invests us we are not living up to our royal

heritage as a son or daughter of God.

Let each one of us ask himself the personal question "Am I accepting and using my ring of authority?"

You May Count That Day

If you sit down at set of sun
And count the acts that you have done,
    And, counting find
One self-denying deed, one word
That eased the heart of him who heard;
    One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart, by yea or nay—
    If, through it all
You've nothing done that you can trace
That brought the sunshine to one face—
    No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

—*George Eliot*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 18, May 1, 1949

UNITY SUBJECT—*Asserting Our Better Nature.*

INTERNATIONAL SUBJECT—*Jesus Is King.*—Mark 11:1-11, 15-18.

1. And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,

2. And saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.

3. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither.

4. And they went away, and found a colt tied at the door without in the open street; and they loose him.

5. And certain of them that stood there said unto them, What do ye, loosing the colt?

6. And they said unto them even as Jesus had said: and they let them go.

7. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

8. And many spread their garments upon the way; and others branches, which they had cut from the fields.

9. And they that went before, and they that followed,

cried, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10. Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

11. And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

15. And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves;

16. And he would not suffer that any man should carry a vessel through the temple.

17. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

18. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

GOLDEN TEXT—*Blessed* is *he that cometh in the name of the Lord.*—Mark 11:9.

SILENT PRAYER—*Happy is he who holds in mind his best thought and expresses it; for he will master every situation that confronts him.*

Jesus repeatedly told His disciples that He would be crucified. This He did openly, even while He was teaching them that He was Christ, the anointed of God. These two points in His teaching indicate that His kingdom was one of the mind and spirit rather than a political kingdom or a kingdom of the world. He told Pilate, "My kingdom is not of this world." It was of the mind and heart: "that I should bear witness unto the truth."

The spiritual world or world of causes that sur-

rounds us on all sides and in which we live, move and have our being is an invisible but very real world nevertheless. We make contact with it through the use of our I AM, the directive power in us that we use to develop in ourselves true understanding and power. This power enables us to claim the Christ as our indwelling divine principle just as Jesus claimed it.

No claim is too high for the person to make who actively expresses the Christ. A less emphatic claim than that which Jesus made but one that means the same is this: "The Christ is in me, and I give it full expression." This claim presupposes self-dominion and mastery, without which the Christ does not gain prominence in the conscious mind of anyone. Self dominion and mastery must be asserted and prove itself in practical tests.

Bethphage ("house of unripe figs") represents the nature that has not been tried or tested. Untried natural powers are not in condition to produce anything of value, but they can develop and ripen into fruitfulness in constructive living. Jesus often went to Bethany, and it was there that He restored Lazarus to life. The name Bethany has the same meaning as Bethphage and signifies that negation has been overcome.

When all goes well the Christ is easily acknowledged. It is when negation asserts itself and the multitude deserts the pursuit of Truth and acclaims falsehood that it is important to acknowledge the Christ and also proportionately difficult.

To have faith in those whom the world judges unworthy of faith is a constructive step as well as a

duty. On the night when Judas Iscariot betrayed Him Jesus bestowed on him an especial honor. The gracious appeal to the better nature of Judas gave him a last chance to assert that nature. We cannot know when such an appeal may take effect and a change from sense to Spirit be made. It will not be made in the face of distrust and suspicion, for these prevent constructive action in the mind of the person against whom they are held. To acknowledge the presence of the Christ in a person may call forth the expression of His Spirit.

Our chief duty to ourselves is to acknowledge the Christ as indwelling. No matter what the appearance may be, we should confidently acknowledge the Christ within us. If tempted to feel hatred toward another we should affirm, "I am the expression of divine love and feel no hatred for any one." An appearance of illness should call forth the claim "I am one with infinite life, and its perfection is now manifest in me." Jesus claimed eternal life boldly, and we can take the same true way.

"My house [body] shall be called a house of prayer for all the nations." The nations represent varying aggregations of thoughts that use the body as a tenement. These thoughts can be brought into divine order through prayer. When we fail to set our thoughts in order our body becomes a prey to discordant forces that rob it of health, peace, and the other blessings that are its portion under divine law. Instead of a temple of the living God it then becomes a den of these thieves of true thinking. Our right as well as our duty is to train our thoughts to call forth and our words to give expression to the Christ.

QUESTIONS

1. What is the nature of the kingdom proclaimed by Jesus?
2. How do we make contact with the things of Spirit?
3. How can the possibilities of untried natural powers be realized?
4. Is it right to continue to have faith in those who appear to be unreliable?
5. What form should our affirmations of the indwelling Christ take?

Lesson 19, May 8, 1949

UNITY SUBJECT—*How to Meet Doubt and Skepticism.*

INTERNATIONAL SUBJECT—*Jesus Answers His Critics.*—Mark 11:27-33; 12:28-34.

27. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests and the scribes, and the elders;

28. And they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things?

29. And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things.

30. The baptism of John, was it from heaven, or from men? answer me.

31. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32. But should we say, From men—they feared the people: for all verily held John to be a prophet.

33. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

28. And one of the scribes came, and heard them

questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

GOLDEN TEXT—*He taught them as* one *having authority, and not as their scribes.*—Matt. 7:29.

SILENT PRAYER—*I answer the spirit and intent of questions rather than the words.*

Not all questions are legitimate. The question that shows a sincere desire to learn the truth is worthy of a straightforward answer. The question that seeks information that will be helpful to the seeker calls forth the universal impulse to aid one in need. The question that is put to catch the attention of the listener and arouse his interest in an answer already determined upon by the questioner, while legitimate, easily defeats its purpose.

Trickery of whatever nature vitiates a question. An outstanding example of it appears in the ques-

tioning of Jesus' authority to teach as put by the chi
priests, scribes, and elders. Only rabbis and elde
could be official teachers in Israel, and strict Jewis
laws governed their ordination. The members of th
ecclesiastical court that decided matters of ordinatio
were within their right in asking by what authori
Jesus was teaching in the Temple. Their motive i
asking it however was not to gain information but t
discredit Jesus and put a stop to His teaching. He ha
said that the Temple was a house of prayer but th
they had permitted it to become a den of thieves, lik
a common market. He had cast some of these peopl
out of the Temple, and the rulers who had winke
at the traffic and perhaps profited by it in fees o
licenses were determined to destroy Him. They s
various traps for Him, and the questioning of H
authority was one of these traps.

To see beyond mere words to their intent an
purpose is an invaluable power. By virtue of His tot
dedication to the truth, Jesus was able to do this, an
the Spirit of Truth that He habitually expresse
qualified Him to appraise correctly the motive and in
tent of the question. He answered the chief priest
scribes, and elders accordingly, and checkmated the
attempt to prohibit His further teaching in th
Temple.

The follower after Truth need not be at the merc
of designing persons. He has the Christ's authority t
defend himself by answering the intent rather tha
the letter of questions put to him. His intention is t
express Truth at all times and bring it to light. Th
is sometimes done best by revealing error, uncoverin
or discovering deceit and hypocrisy, turning the ligh

of understanding and single-mindedness on double-dealing.

Those whose preconceived opinions close the mind to all understanding but that which they already possess are best left alone. The best teaching—example—sometimes fails to convince them. But those who ask in order to test the truth or falsity of a position or a teaching should be given the truth. It is possible to tell with certainty what is the first and most important commandment. Jesus pointed it out without hesitation, gathering the entire content of the Mosaic law into the two statements defining human motive and intent. The aim or purpose of the heart determines the direction of the life and therefore is all-important. The aim or purpose of life itself need not be subject to doubt for it finds its highest fulfillment in love of God and in unselfish loving service to mankind.

Doubt or skepticism attacks those who allow themselves to become lax in keeping the two great commandments. Those who love God with all their heart, soul, mind, and strength are troubled by no insurmountable doubts. When they seek they find, because they look to the Infinite, who presents no unanswerable questions. Their questions are answered to their satisfaction. Life poses new questions inasmuch as it is a continuing experience; gives new interests, makes new quests imperative. Only so is the spirit quickened and the mind kept alert to recognize Truth in whatever guise it may present itself. In developing the power to recognize and express Truth consistently and unfailingly we enter into the kingdom of God and know true happiness.

QUESTIONS

1. What type of question is worthy of a straightforward answer?
2. How can we gain power to discern the intent and purpose that underlie words?
3. Must the Truth student be at the mercy of questioners? How does he best defend himself?
4. Is it legitimate to test the truth or falsity of a teaching?
5. What is the best defense against doubt or skepticism?
6. What type of questions are necessary and desirable?

Lesson 20, May 15, 1949

UNITY SUBJECT—*The Signs of the Times.*

INTERNATIONAL SUBJECT—*Jesus' Teachings on th Judgment.*—Mark 13:1, 2, 28-37.

1. And as he went forth out of the temple, one of hi disciples saith unto him, Teacher, behold, what manner o stones and what manner of buildings!

2. And Jesus said unto him, Seest thou these grea buildings? there shall not be left here one stone upon an other, which shall not be thrown down.

28. Now from the fig tree learn her parable: when he branch is now become tender, and putteth forth its leave ye know that the summer is nigh;

29. Even so ye also, when ye see these things comin to pass, know ye that he is nigh, *even* at the doors.

30. Verily I say unto you, This generation shall no pass away, until all these things be accomplished.

31. Heaven and earth shall pass away: but my word shall not pass away.

32. But of that day or that hour knoweth no one, no even the angels in heaven, neither the Son, but the Fathe

33. Take ye heed, watch and pray: for ye know no when the time is.

34. *It is* as *when* a man, sojourning in another country, ıaving left his house, and given authority to his servants, o each one his work, commanded also the porter to watch.

35. Watch therefore: for ye know not when the lord of :he house cometh, whether at even, or at midnight, or at :ockcrowing, or in the morning;

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

GOLDEN TEXT—*Take ye heed, watch and pray: 'or ye know not when the time is.*—Mark 13:33.

SILENT PRAYER—*I know what to expect because ' discern and understand the underlying cause, which 'repares me for the resulting effect.*

Foreknowledge of the future is not vouchsafed o everyone. It is in part the reward of those who ıave studied underlying causes and learned to trace hem to their expression in effect. Perfect under- tanding and accurate foreknowledge of all future 'vents is not given to anyone. "Of that day or that ıour knoweth no one, not even the angels in heaven, ıeither the Son, but the Father."

The race man does not foresee the future.

"One step I see before me;
'Tis all I ask to see."

'he man of vision in the business world may foresee uccess as a result of his following a certain course of .ction. Captains of industry have usually been men of 'ision. But the ability to understand cause and effect n the mental and spiritual realm is rare for the eason that few people follow up their interest in piritual subjects with the necessary study, research, neditation, and devotion. Lacking a clear under- tanding of the relation between cause and effect, a

person desires to know what is ahead of him. H believes that his body is temporal, built to endure fc a limited time only. Yet it houses both soul and spiri which he believes to be eternal. Therefore he is ir terested in the future state of mind and soul existin without a body. He wishes to know whether or nc it will persist as an entity.

Instead of having his questions answered directl he finds Jesus telling him to watch or be on the ale for certain signs by which he is to be guided, since h does not know of himself what is to be. Cultivatin an awareness or a quickened sense of coming event instils foreknowledge or readiness to discern the ur seen in the seen.

By observing the signs of approaching summe we can tell what is to be in the plant world. In th case of the fig tree first the bud appears, to be fo lowed by the setting on of the fruit. After this is wel started the leaves appear. Some claim to be able t foretell the weather a day in advance by observin the sky the evening before or on the morning of th day. A similar system of observation and deductio in spiritual matters teaches us what to expect in th higher realm. We know that the heaven and th earth, since they are transient and material, will pas away, but that Truth is eternal and will therefor abide. Words that express Truth will likewise cor tinue to be fulfilled throughout eternity. They "shal not pass away."

Watchfulness and prayer keep the mind alert an active, able and ready to make decisions and to ac swiftly under the circumstances that arise. Such an at titude is the best preparation for the unknown future

Watchfulness and prayer bring consciousness of the thing watched and prayed for. Consciousness of God means God with us, because we are then with God in our thoughts and our heart's desires. Watchfulness means expectancy, which is the first step towards realization. When we expect a certain event we open our mind to its coming and prepare ourselves to meet it. We are not taken unawares. The "lord of the house" or the higher mind that controls the body may come suddenly. We may come to ourselves at any moment and know ourselves for sons of the Most High. In sense consciousness we lack awareness of spiritual Truth. We are "sleeping."

To avoid the hastening of the destructive processes that invade the body (the Temple) it is necessary to take heed to ourselves. This does not mean a physical checkup by a doctor every year. It means watching over our mental habits and disciplining them. It means keeping on the alert to think truly instead of falsely of ourselves. By making forethought habitual instead of resigning ourselves to afterthought, we can invoke the Deity and keep all the stages of our life devoted to Him.

QUESTIONS

1. How is it possible for anyone to understand cause sufficiently to predict effect in the spiritual realm?
2. Why should we cultivate an awareness of subjects in which we are interested?
3. What effect on the mind have watchfulness and prayer?
4. How do we insure the presence of God with us?
5. What does "the lord of the house" represent?
6. How should we take heed to ourselves?

Lesson 21, May 22, 1949

UNITY AND INTERNATIONAL SUBJECT—*The Meaning of the Lord's Supper.*—Mark 14:12-25.

12. And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him Where wilt thou that we go and make ready that thou mayest eat the passover?

13. And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him;

14. And wheresoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest chamber, where I shall eat the passover with my disciples

15. And he will himself show you a large upper room furnished *and* ready: and there make ready for us.

16. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17. And when it was evening he cometh with the twelve.

18. And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me.

19. They began to be sorrowful, and to say unto him one by one, Is it I?

20. And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish.

21. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

22. And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said Take ye: this is my body.

23. And he took a cup, and when he had given thanks he gave to them: and they all drank of it.

24. And he said unto them, This is my blood of the covenant, which is poured out for many.

25. Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

GOLDEN TEXT—*This is my body, which is for you: this do in remembrance of me.*—I Cor. 11:24.

SILENT PRAYER—*Through the uplifting power of the Christ mind in me I enter into spiritual consciousness.*

The Passover *("passing over," "overcoming," "delivering")* represents our passing over from sense consciousness to spiritual consciousness or the freeing of the spiritual man from the dominion of sense. It is part of the regenerative process that goes on in the body under the inspiration of the Christ mind. Celebrated as a Jewish feast, it is a season of renewal and of appropriation of substance preparatory to entrance into a state of mind more nearly approximating the realm of Truth.

The passing from one consciousness to another is not an involuntary process. It must be prepared for. Two of the disciples of Jesus were sent to prepare the Passover, assisted by the word of Jesus, who told them whom to follow and what to say. Our faculties are called into play to make us ready for the transition from sense to Spirit, by obeying the behest of the Christ. Whatever makes the mind receptive to Truth prepares us to enter spiritual consciousness, therefore it is appropriate to the Passover. Gratitude and thanksgiving, recognition of God as the source of all things, are the way of the Christ, a way to be chosen rather than reliance on initiative, personality, perseverance, or business ability.

The Passover supper is eaten at evening, when the day's activities are ended and the mind is relaxed from worldly cares. In this state of inner calm insight into life and into everyday outer events becomes natural to the I AM.

The events of the Passover are a symbol, and the disciples, even after years of training by the Master, were not adept in understanding symbols, allegories or parables. They often asked to have them "declared" or explained to them. This lesson teaches the deepest truth of the gospel. The bread and wine are symbols of our partaking spiritually of the life and substance that He externalized and raised to spiritual consciousness.

Bread represents the body of Christ. It is an outer form of the inner substance. The vine is one of the symbols of the life principle. Wine is the "expressed" life of the vine, symbolically the very blood of life. The body of Christ is spiritual substance fashioned into beauty and permanency by the word of God. The blood of Christ is the quickening element in creation. It vouchsafes eternal expression to all who are able to drink it.

Since God is omnipresent all the elements of Being are omnipresent. The invisible divine elements are the substance of man's invisible body. In their formed state, they also feed and sustain the visible body of man. Substance takes form according to our faith in it, responding intelligently to our word. Its intelligence is its life. "I am the living bread which came down out of heaven." He who eats living bread eats or assimilates life, embodies life. "My blood is drink indeed." Whoever drinks of the fruit of the

vine of life ceases to thirst. His cravings are satisfied in righteousness. The blood of Christ is shed for the remission of the world's sins. It takes away the thirst for sin, and the world is saved through the absence of desire to sin.

Among our faculties, represented by the apostles of Jesus, is a Judas. In its highest office this faculty is Judah, spiritual appropriation through prayer and praise. Inverted in human consciousness, this same faculty becomes acquisitiveness. In essence it is good, but in its personal sense and exercise it brings suffering and crucifixion.

We lift this faculty to spiritual expression by letting go of the idea that we can personally possess even the life and substance of our physical organism. Life and substance are of the universal, and must be given up as personal possessions. This renunciation is part of the "remission of sins." When it is complete there rushes into consciousness a new relation, and the fruit of the vine of infinite life is drunk anew in every faculty, in "the kingdom of God."

QUESTIONS

1. Has the meaning of the Passover undergone an evolutionary development with the passage of time?
2. How do we now "prepare the passover" in a metaphysical sense?
3. What is the symbology of the Passover?
4. What is meant by the words "the blood of Jesus Christ"?
5. How does substance take form?
6. What two meanings has the name Judas, and how do they come to diverge so much?

Lesson 22, May 29, 1949

UNITY AND INTERNATIONAL SUBJECT—*Assurance and Power through Prayer.*—Mark 14:32-42.

32. And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36. And he said, Abba, Father, all things are possible unto thee: remove this cup from me: howbeit not what I will, but what thou wilt.

37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?

38. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39. And again he went away, and prayed, saying the same words.

40. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42. Arise, let us be going: behold, he that betrayeth me is at hand.

GOLDEN TEXT—*Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*—Mark 14:38.

SILENT PRAYER—*I follow the way of the Christ*

regardless of the outcome to my personal self.

Crises come to every life. How they are met depends on the foundation on which each life rests. Some persons meet them unshaken and undisturbed, as the rock meets the storm. Others, unprepared in themselves, go down before the force of the onslaught.

The name Gethsemane means *"oil press,"* and Gethsemane is a symbol of distress or agony. He who decides to give up the old personal self for the realities of Being needs to reinforce his decision with prayer. To this end faith, judgment, and love must be awakened in the mind and respond to the call of the spiritual man. Peter, James, and John, who represent the foregoing qualities, were asleep in Gethsemane and could render Jesus no service in His hour of need.

Prayer is the best preparation for the crises we must all meet; because it stills the mind and makes possible the hearing of the divine voice of Truth and reality. The "cup" cannot pass from us unless our thoroughly awakened faculties keep vigilant guard for us. "Awake to righteousness, and sin not."

Prayer that engages faith, judgment, and love in full measure is effectual. To pray otherwise is to miss the power of demonstration over circumstances. "Howbeit not what I will, but what thou wilt" is the prayer of resignation. The prayer of conviction is made in the spirit of the affirmation "I believed, and therefore did I speak."

How to bring faith wide awake is a problem for all to study. Crises may call faith forth or they may stifle it further. Sorrow and grief weaken it unless

understanding is first quickened into life and activity. Judgment and love follow the lead of faith, hence the same treatment applies to all. A solution is indicated in the text of this lesson: "Sleep on now, and take your rest . . . Arise, let us be going: behold, he that betrayeth me is at hand."

As long as we hold the negative view that our "fate" is identified with some outside force likely to strike us down unexpectedly at any time and that in some mysterious way it embodies the will of God, we are asleep to the truth of Being. When we understand that the things that come to us in life, whether crises or ordinary events, have their source within ourselves, we have awakened to the truth. As "the kingdom of heaven is at hand," so "he that betrayeth me is at hand," and can be dealt with directly by us when we choose. This realization should arouse our faculties to a quickened perception of our need and of the way in which it is to be met.

Failure of faith, judgment, and love to function actively, combined with overactive appropriation on the part of the Judas faculty, betrays the Son of man "into the hands of sinners." Our faculties fail us before we fail life and admit ourselves defeated. To avoid final defeat we should keep our faith alert and vital, our judgment of spiritual truth unbiased and true, and our love of the good untainted by considerations of self. Above all we need to appropriate to ourselves only what contributes to our highest good. Selfish acquisitiveness offsets the good work of faith, judgment, and love, even when these are actively engaged in reinforcing our efforts to avoid failure. It is necessary for us to "watch . . . in all things," to be

onscious of the functioning of all our faculties in behalf of Truth if we are not to be betrayed by personality. Always at hand, because it is within the ense nature of everyone, personality is to be denied nd our true Christ nature affirmed day by day.

QUESTIONS

1. How do we best prepare ourselves to face crises?
2. Which of our faculties need to be most active in order to be equal to occasions?
3. Is the prayer of resignation more effectual or less so than the prayer of affirmation?
4. How can we realize that our crises as well as the ordinary events in which we are involved have their source within ourselves?
5. What betrays the "Son of man" "into the hands of sinners"?
6. What do we need to appropriate to ourselves?

Clear Paths

Irene Stanley

Might not each hindrance, all that seems
To circumvent our cherished dreams
And boulderlike obstruct our way,
Be changed to steppingstones today
If working faith should fill our sphere
Of thought, instead of trembling fear?

To each who, Spirit-conscious, brings
To bear on all material things
The force of his creative power
All waysides yield their fruit and flower!
No mountain bars the path to him
Whose lamp of faith does not grow dim!

Silent UNITY

I have faith in God's omniscient light a the source of my guidance, and I am lea aright.

The Society of Silent Unity, founded more than fift years ago, is the healing department of Unity School ministering without seeing them, to those who need help

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings o those to whom we minister. "Give, and it shall be gives unto you; good measure, pressed down, shaken togethe running over."

Our Silent Unity group numbers some hundred conse crated workers who are devoting their lives to God's worl for humanity. They are proving daily that physical, financial mental, and spiritual difficulties can be overcome by right eous prayer. Even though everything else may have failed we shall pray *with* you, for we have faith that "with Goo all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself Silent Unity is praying always, and your co-operation i prayer is of mutual benefit. Do not hesitate to write to u for help because your problem is personal. All corre spondence is confidential.

Address your request to Society of Silent Unity, 91 Tracy, Kansas City 6, Mo., Cable address: Unity, Kansa City. Telephone VIctor 8720.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

GOD'S HOLY presence is indeed with us and with you. really cannot express the feeling that engulfs me as write this thank-you letter to you. You will know nough because God is with you at all times. On our ast visit to the doctor with our baby we were told that here is no indication of deformity in the boy's foot. Ie has been spiritually healed through your prayers nd ours. This condition of his was to have taken ears and months to heal, and this healing was done n six months. At first I was worried, but as time went n I didn't even think of worrying; for I knew that verything was all right because God made it all ight. Our baby is now a perfect child in every way. Ie is nine months old, can stand on both feet, and akes steps as I hold his hands. Isn't that wonderful? —*Mrs. J. A., Michigan.*

T IS with gratitude I write to you today. I am well, aving recovered from a severe gall bladder attack nd inflammation of the liver. The doctor said my ecovery is a miracle; without an operation I should ave been confined to bed for at least six months.

He did not know that I was saying one word at a tim of the affirmation you sent me.—*E. M. W., Mass chusetts.*

Filled with Plenty

WE ARE prospering in our business. Our busine partners just marvel at its progress. The custome flock in the store and remark at the atmosphere. It the same store, same merchandise, but God's bus ness. I wish I could tell each one of the miracle th I know has happened. When we were so confuse I called on you good people to help. Help surel came. We are happy and carefree, as we are trustin God. Life is easy to live when you have no fear.—C *W., Indiana.*

ABOUT two weeks ago my mother wrote to you i Silent Unity asking for prayers that my wife and might sell a trailer that we had advertised. Tonigl I am able to say thanks to you as well as to God, fo today the people that needed it were led to us an bought it, not only pleasing us very much but th other couple also; for they were very much in nee of a home.—*J. M. B., Illinois.*

I WANT to tell you that the little shop I was put i charge of at Christmas was a success, with the hel of Silent Unity's prayers, in spite of the handicap of a late start and a not-too-good location within ou big store. But we surprised everyone, even ourselve —although I was not really surprised either. I som how knew it would work out, for I believe in th power of united prayer and I know that when on asks in faith one does receive.—*E. H. J., Kentuck*

[ANY times during the course of my using the pros-
erity bank financial crises have occurred that seemed
capable of solution, but by keeping to my drill
nd holding to faith things did work out most un-
elievably.—*H. W. B., Massachusetts.*

WROTE to you that we were about to lose our home
nd asked for prayers along with a prosperity bank.
am happy to say we have our home and a very
ppy one. A friend loaned us the money to "tide us
ver." At first I was reluctant to accept. She reminded
e that God was simply taking care of us through
r, that each of us have something we must give of
ur good to others. She told me of many ways in
hich I have helped others; in most instances I was
tirely unconscious of it at the time. You can
agine how good it made me feel inside. I haven't
own her long, and I feel that she was sent to me.
want to thank you for your help. I count my bless-
gs and find that I am richer each and every day.
B. H., Washington.

Y HUSBAND and I and our little girl G—— two and
half years old have used a Prosperity Bank continu-
sly for about a year. We have a bowl of pennies,
e drill and the bank on our breakfast table and
ery morning we bless the coins together and drop
em in and G—— crosses off a star. She says, "How
out the bank?" if she thinks it has been forgotten
fore we leave the table, and young as she is, she
peats the affirmation word for word. It has been the
est way of teaching her about prayer and giving.
ow often my heart is filled with loving gratitude to

my Unity friends because God led me to your teac ing. I could write a book on the multitude of blessin that have come to me since using the Unity teaching but since using the bank drill they are without nu ber. Believe me, it has transformed my life and affai and continues to do so.—*I. D., Canada.*

Free from Care

IN MARCH, 1946, I wrote asking your help in getti off alcoholic drinks. Within a few days all desire f drink left me completely. I still have no desire wha ever, although my age is sixty-three and I had dru more or less, too often to excess, over a period more than forty years. I tend bar in a saloon pa time, but this has no effect upon my desire to drin I attribute the wonderful help that I received to Unit I used no other remedy.—*E. S., Missouri.*

I MUST write and let you know that I have made wonderful demonstration in using the prosperi bank and its drill. I was starting on my fourth ba when I was able to buy the home my heart desire I was guided to the one which fully met all my r quirements. My sincere thanks go out to Unity.— *H., California.*

Love One Another

RECENTLY we dissolved a business partnership, a I worked with Unity to find a satisfactory settleme for all concerned. I know my prayers were answere and we parted on friendly terms with our partne —*M. C. G., Colorado.*

N MAY I wrote to ask your help in praying about a
narriage that was surely going on the rocks. It did
ot seem worth saving, and yet it did. I knew I
eeded prayer and help, and I know I got both
hrough you and our Father.

Since that time I have never once lost my tem-
er or gone to pieces. I have had my moments but
ever to open my mouth and say words I could not
ake back. My husband and I have a closeness that is
ard to believe after fighting for nearly three years.
kept the saying, "All things are possible with God."
Dare to believe "and ye shall receive." It is so true.

I have been reading your *Daily Word* and *Weekly
Unity,* and it has changed my life. I have changed so
nuch that there is not a day goes by that my hus-
and does not tell me how glad he is to have me
or a wife and how much he loves me. I never let a
ay go by without telling him what a grand husband
e is.—*E. P., California.*

WE HAVE a much happier home and get so much
nore joy out of life since I heard about Unity. Thank
ou so much for giving me the opportunity to learn
o live!—*A. R. B., California.*

Search the Scriptures

AM GRATEFUL for your prayers. I have been healed
f smoking when I had begun to lose hope. I prayed
onstantly for the power to resist, and God answered
y prayers. Now I do not even think of cigarettes.
—*D. H., Indiana.*

HELP *from Silent* UNIT

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Please help me. I am expecting a baby soon, and while I am deeply happy about this my husband is very resentful. His bad disposition and terrible temper continually threaten the peace and harmony of our home. I do so want to have a happy, tranquil atmosphere in which to rear my little one. What should I do?—*From a letter received by Silent Unity.*

As we read the words of your letter and thoug about the problem you are facing in your marriag we remembered a Bible quotation that sudden seemed quite important to us. It simply says, "Ever wise woman buildeth her house."

Despite the discouragement that such a situatio brings, regardless of the attitude of others, you hav the power to "build your house" in kindly, patien tactful ways. God is with you and His understandin poise, and strength are yours to use in making pleasant, united home for yourself and your love family.

If your husband's attitude toward the expecte baby demands understanding and tact, then you ca meet this. Soon your baby will be here, and until arrives you can keep your peace of mind by knowin that soon it will be able to endear its tiny self to yo husband, when all resentment will be forgotten.

When you think about your problem, remember ıat no marriage, no way of life is without problems ıd challenges that have to be met. Each life how-ver is blessed with just the overcoming power it eeds to find happiness and true contentment. For ot only are you given the wisdom and understand-g to help those about you find peace within their vn mind and heart, but you are also blessed with e ability to gather about you the good things of ur life and add them up to happy, successful living.

****

I feel that I made a great mistake in marrying again after losing my husband in this war. I did not feel that I loved my present husband enough to marry him, but his love for me was so deep and so sincere that I took this step in spite of my better judgment. Now I am dissatisfied and unhappy. We are not suited to one another in tastes, temperament, or background. I know that somewhere my thinking is wrong. Help me please.—*From a letter received by Silent Unity.*

It is God's will for you to be happy, dear friend. He wants you to have the way of life that is right for you, the companionship that will bring you happiness and satisfaction, and the conditions that will let you be serene and poised in your heart. It is in this faith that we are praying with you.

We are keeping our minds open to the fact that changes in your life come from within. The perfect husband for you might well be the man to whom you are now married, with only a few adjustments made here and there. There are unexplored possibilities in every life, so it might be that you can make

from the present material of your life a thing
joy and growth. Our prayers are sincerely given f
both you and your husband.

****

How should I meet the problem of resentment that arises within me when a teacher or "boss" makes certain demands in a way that makes me prefer to not meet them at all?—*From a letter received by Silent Unity.*

You will find help in remembering that yo
business is not with man but with God. You a
working with and for the Spirit of good in the u
verse. In the light of this the human personalit
involved have no power to disturb you. If those abo
you have yet to learn the attributes of understandi
and kindliness, then you may be sure that your he
is big enough to understand this and to be free fro
all resentment because of it.

****

At present I am employed to care for a woman who is an alcoholic. I deeply desire to help this woman find wholeness and freedom. However I have been offered a more agreeable position with better pay, and I cannot decide which course to take. Can you help me?—*From a letter received by Silent Unity.*

While it is not possible for us to give outer
vice to you, dear friend, we know that as you
from the wisdom and understanding within yo
mind and heart you will do that which is for
highest good of all concerned.

We feel it is a wonderfully compassionate th
for you to seek to help this woman overcome

veakness. However you may rest assured that she s ever in God's care and that in some way He always vatches over His own. The happiness and well-being of one of God's children is never taken as ransom for the wholeness and freedom of another.

What you should do about this depends of course upon your own inner spirit of wisdom. If you take he pleasanter, better-paid position and still do not have peace of mind, then certainly you would be icher if you remained where you now are. However ou need not feel bound to deny yourself in order o help another, for there is always enough of God's good to go around.

SIGNATURES

Pauline Havard

His fingerprints are plain
Upon the colored leaf
And on the golden grain,
The stooked and gleaming sheaf.

Still plainer even gleams
His signature engraved
Upon men's hearts, their dreams,
On souls that storms once braved

To reach the country of
Their faith, the promised land,
Whose fields bespeak His love,
The bounty of His hand.

UNITY CENTERS

The following leaders are conducting a ministry in keeping wi the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Unity, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 101 N Robertson
Burbank—Joseph & Mildred Haggerty, 706 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 1204 A st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—Unity, 60 N Mich; Carrie Love (col) 80 Orange
Pomona—Max Flickinger, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Fernando—Vera Stenen, 720 Maclay
San Francisco—Robert Hulbert, 25 F ton; Ethel Higgins, 133 Geary bld
San Gabriel—Ethel Turner, 325 S P
San Leandro—Barbara Lyon, 561 fayette
Santa Ana—Myron & Estelle Key, Main
Santa Barbara—Leslie McBride, 227 Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfi
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Twe
Stockton—Grace Swannell, 230 E Fren
Studio City—Herbert J. Schneider, 12 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victor
Whittier—Louise Newman, 410 S Cre leaf
Watsonville—Alice Hopkins, 31A Madi

COLORADO

Denver—Alice Benson, Colorado bld
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfi
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fe New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce Auditorium
Daytona Beach—Mary D Huck, Broadway
Fort Lauderdale—Nora Campbell, W an's club
Jacksonville—Wm & Bonnie Crenson, E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 E Or
Sanford—Carolyn Parsons, Valdez h
St Petersburg—Louise Beaty, 646 5 a
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treaster, Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peach N W

HAWAII

Honolulu—Marie Handley, 240 Lewer

IDAHO

se—Christopher Scott, Pinney bldg

ILLINOIS

omington—Hazel Ensman, 109½ N Main

St Louis—Florence Schaefer, Broadview hotel

cago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henietta Gorden (col) 4307 S Michigan

atur—Maud Kellogg, 317 W Decatur

ttoon—Ethel Maguire, Hotel Byers

ckford—Bernice Biggers, Empire bldg

ingfield—Eva Conover, 709 S 7th

INDIANA

Wayne—Faith Cornwall, Court and erry

y—Margaret Cain, YMCA

nmond—Margaret Cain, Masonic emple

ianapolis—Margaret Strahle, Claypool otel; Frederick Andrews, 8 E Market

IOWA

Moines—Betty Stitt, 3118 Grand

ux City—Unity, Insurance Exchange ldg

erloo—Irene Duncan, 324½ E Fourth

KANSAS

chinson—Nona Kerfoot, 316 W 15th

eka—Harriet Pfouts, Jayhawk hotel

hita—Carl & Lois Moran, 3241 Victor

KENTUCKY

ington—Clara Conway (col) 1210 ussell

isville—Maebel Carrell, 1322 S 4; ith Cox (col) Pythian temple

LOUISIANA

Orleans—Elois Echlin, 4730 Cleveand; Ruth Murphy, 604 Canal

MAINE

land—Unity, 562 Congress

MARYLAND

more—E Roy Feldt, Emerson hotel

MASSACHUSETTS

on—John Baughman, 30 Huntington

bridge—Edna Titus, 881 Massachuts

ester—John Baughman, Academy ldg

MICHIGAN

Arbor—Marie Munro, 310 S State St

City—Roxie Miller, YWCA

ingham—Virginia Shipley, Theater ldg

Dearborn—Eleanor M Cameron, 22362 Morley

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA

E Lansing—Roxie Miller, 425 W Grand River

Flint—Unity, 1019 Detroit

Jackson—Bess DeMay, Security bldg

Grand Rapids—Ida Bailey, Scribner hotel 2d N W

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Eve Edeen, 72½ N Saginaw

Royal Oak—Unity, 101 S Troy

Saginaw—Edmund Risk, Walnut at Genesee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 707 W 47

Lee's Summit—Ralph Rhea, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis

Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA

Great Falls—Lilian Cook, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Ashbury Park—Georgiana West, 319 Euclid

Hackensack—Eleanor Drew, Woman's Club

Montclair—Gladys Stevenson, 6 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

Trenton—Unity, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Mark Twain hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 161 E 48 st; Courtenay Johnson (col) 2523 7th Ave! Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russel Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Alliance—Unity, 242 E Main
Canton—Daisy Daggett, 203 6th N W
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St Jam hotel
Pittsburgh—Eric Butterworth, 233 Oli

TENNESSEE

Memphis—Omer Hodgman, 1911 Madis
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bl
Dallas—Ruth Gillespie, 2030 Commer
El Paso—Mabel Peck, 1300 E Rio Gran
Fort Worth—Ruth Gillespie, Texas ho
Houston—Lilian Brass, 3422 Louisia
Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bl

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 W more
Kennewick—Beulah Scott, Arrow G
Tacoma—Warren Meyer, Exchange b
Seattle—Donald A O'Connor, Arc bldg
Wenatchee—Maud McCulloch, Colum hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Ruth Gilpin, Daniel Bo hotel
Huntington—Ruth Gilpin, Lewis arc bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bld
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Mae Lundahl, 208 E W consin

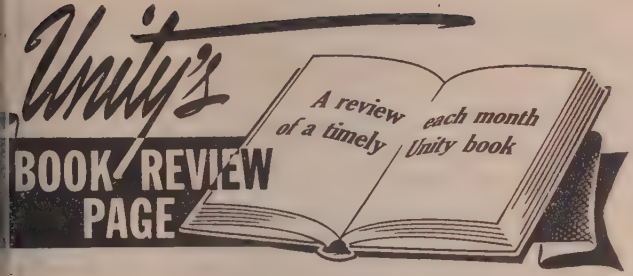
CANADA

Calgary—Unity, 221A 8th ave W
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Ottawa—Andrew Carlson, National bld
Preston—Carl Lathrop, 1107 King
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, Queen E
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

London—Ruth Hacking, 6 Stanhope T race, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellsm Slough rd
Easington Village—Thomas W Merring 11 Sea View, Co, Durham
Sunderland—Thomas W Merrington, Waterloo pl, Co. Durham

Unity literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.



Prosperity

By Charles Fillmore

"There is a kingdom of abundance of all things and ıay be found by those who seek it and are willing omply with its laws," writes Charles Fillmore in his ok *Prosperity.*

With the purpose of explaining divine substance, n which emanates our abundance of all good, rles Fillmore says that it is in the water and in the reverywhere about us. We are like the fish asking, here is the water?" when we ask, "Where is subace?" because we have our being in it.

In *Prosperity* Mr. Fillmore explains how man can ply with divine laws and demonstrate his good. Al- ıe discusses the fallacy of many negative race be- . For example, he says it is not necessary to embrace erty in order to live the Christ way. "In the great d of God there is no thought of lack, and such a ght has no rightful place in your mind. It is your right to be prosperous.

Prosperity is the book being used in the Prosperity Pro- during May and June. See announcement on the inside cover of this magazine.)

Appearing in Other Unity Magazi This Month

The High Road

When Ruth Barrick Golden departed from her customed "low" route along the river and took stead a mountain road that lifted her above the she felt as if she had found a world literally floo with sunlight, "vibrant with life and beauty, giv inspiration and uplift to the spirit." In a *Weekly U* article (May 1) Mrs. Golden goes on to say, "The h road of Truth does this. It puts clouds of doubt misunderstanding in true perspective; it shows up mists of fear and distrust for just what they are—vap of unreality that the sunlight of love will quickly pel, leaving revealed the harmony and beauty of li

The Customer Takes Over

Placating dissatisfied customers is a ticklish p lem; for if the customer leaves in a state of displeas you can be sure that he will communicate the displ ure to other potential customers. In *Good Business* in article "The Customer Takes Over" Robert H. Dono tells how one businessman not only propitiated a tomer but actually capitalized on the incident. H would you handle a situation in which a customer had bought a car of an expensive make from y company brought it in for repair and then because utter negligence on the part of your mechanic hac have the entire engine replaced? If you read Mr. Do van's article you can compare your solution with one that was used.

A Letter to God

"Have you ever written a letter to God?" asks V. . Rhea in her *Daily Word* article "A Letter to God." ıe says that when she first wrote one years ago she felt ·tter and began to see which portions of her problem ere important and which were unimportant. Within e next three days she had the solution revealed to her. :rhaps you too may benefit by trying this simple ethod of getting the solution to problems of your own.

Wee Wisdom's *Mother's Day Story*

Beth as older sister was in charge of the younger ildren while Mother was staying with Aunt Beth and e new baby. "When is Mommy coming home?" was e question most often repeated, and here was Mother's ay just a few days away. Each child expected to buy other a gift, but a flood prevented any shopping. eth had a plan that she thought would make Mother en happier than receiving gifts. What the children d is a good suggestion for *Wee Wisdom* readers, who rely will want to read the story "With Love to other" by Marion Barrett Obermeyer.

"I Love You, Grandma"

Sixteen-year-old Donna wondered if she were not tually a little jealous of her grandmother. In her *ogress* story "I Love You, Grandma" Elizabeth Lande-eer tells about Donna's desire to be loved and noticed her busy, competent grandmother, who seemed to joy helping everyone except Donna. Grandma loved d understood everyone except Donna, or so it seemed Donna, who did want Grandma at least to notice her. fore the story ends Donna manages to get some very portant attention from "Gran."

Unity Books and Booklets

For Beginners	Beginning Again	standard only
	God a Present Help	standard only
	God Is the Answer	*Dutch* $1; *English*
	How I Used Truth	*German* $1; *English*
	Lessons in Truth	standard only
	Lessons in Truth	*German, Russian, Spanish, Dutch*
	Letters of Myrtle Fillmore	standard only
	Lovingly in the Hands of the Father	standard only
	New Ways to Solve Old Problems	de luxe $2; standard
	Six-Day Healing Practice, A	*Spanish* $.10; *English*
	Great Physician, The	standard only
	Mental Equivalent, The	*German*, $.10; *Russian*
	Whatsoever Ye Shall Ask	de luxe $2; standard
For Healing	Christian Healing	standard only
	Christian Healing	*German*
	Divine Remedies	
	Jesus Christ Heals	standard only
	Truth Ideas of an M. D.	standard only
	You Can Be Healed	standard only
For the Home	Meatless Meals	cloth
	You and Your Child	de luxe $2; standard
For Prosperity	As You Tithe so You Prosper	
	Both Riches and Honor	*French* $1; *English*
	Prosperity	standard only
	Prosperity's Ten Commandments	standard only
	Working with God	standard only
For Inspiration	Best-Loved Unity Poems	standard only
	Finding the Christ	*Russian, German, Swedish* $.10; *English*
	Have We Lived Before?	de luxe $2; standard
	Mightier than Circumstance	standard only
	Sunlit Way, The	standard only
For Devotion	Bible, American Standard Edition	
	Book of Silent Prayer	
	Contemplation of Christ, The	
	Effectual Prayer	standard only
	Silence, The	
	Unity Song Selections	cloth
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard
	Know Thyself	de luxe $2; standard
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	standard only
	Mysteries of John	standard only
	Selected Studies	standard only
	Talks on Truth	standard only
	Teach Us to Pray	de luxe $2; standard
	Twelve Powers of Man, The	standard only
	What Are You?	de luxe $2; standard

Greeting Booklets

Are you Getting All You Want from Life?	.10	Holy Bread	
Be at Peace	.10	Land Is Bright, The	
Breath of Immortality	.10	Life Is Consciousness	
Challenge of the Dawn, The	.10	Mental Equivalent, The	
Daily Resurrections	.10	Prayer of Prayers	
First Things First	.10	Preparation for Easter	
Gift Imperishable, The	.10	Protecting Presence, The	
Great Helper, The *French, English*	.10	Recipes for Living	
God Is Blessing You Now	.10	Song of Life, The	
Good News, The	.10	To Them That Ask	
		Way of Faith, The	
		White as Cotton	

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	
	Jet and the New Country	

NEWS *from* UNITY

ty Prosperity gram

r several years Unity has nted annually three r-and-study programs vorld-wide use. They are ns in Truth Week (the d week in September), enten program (during), and the Truth Demon- on Program during May une.

ch year every program in effectiveness, with and more students join- n again and again, be- they received great ngs from previous pro- s. Besides the individual its that accrue to each nt these extensive spir- programs form a God- ted thought front against irable ideologies and ties.

is year in the Truth onstration Program Unity nts will seek to demon- more of God's good by increasing their understanding of the law of supply and their willingness to fulfill it in their everyday living.

So that all who join in may be united in thought and purpose during the program, they are to read Charles Fillmore's book *Prosperity* according to suggestions and assignments in the free booklet *The Unity Prosperity Program.*

Do you have some good you should like to achieve? Why not participate in the Prosperity Program and learn more about working with God for the demonstration of the good you desire? Whether you are a beginner in the study of Truth or an advanced student a spiritual opportunity awaits you in the Unity Prosperity Program. (See announcement and additional information about this program inside the back cover of this magazine.)

Myrtle Fillmore, Mother of Unity

With the coming of Mother's Day on May 8, Unity School of Christianity and its friends pause to pay tribute to the memory of Myrtle Fillmore, Mother of Unity.

A worthy and devoted mother in the usual sense,

Myrtle Fillmore, because of her ability to contact the mind of God, also nurtured a divine idea that became the nucleus of the Unity ministry and teaching. This idea, the realization of the Truth of her being, came to her simply yet in dynamic words: "I am a child of God and therefore I do not inherit sickness." After finding health and solutions to her other problems by living according to her regenerating, unshakable faith, she soon found that she could help people around her. Thus began a world-wide ministry that has helped millions find health and plenty.

A book is available of the loving thoughts of Myrtle Fillmore that went out in her letters to heal and bless all who received them. It is *ters of Myrtle Fillmore* makes an acceptable Mot Day gift.

"Here I Am!"

In her article entitled " I Am!" which will appe the June issue of *Unity* m zine, Mary Louise Kup reminds us that we hav lieved in material and pe al things, given powe man-made and man-imag conditions, that we see judge all things by the stick of this limited thin We are like the little girl couldn't be happy in her in God during a storm. too want something hum hold to, something hum help us solve our prob and bring us happiness.

The author further ren us that "we can at any ment we desire turn fror

outer, human appearanc the Truth within and moment's awakening, in ond's sensitivity to God, Good, we can begin t with new eyes, hear with ears, the real meaning o wonderful call 'Here I A

ond Term of ty Training School

ie second of the three s of the 1949 session of Unity Training School open May 23 and will nue through June 17.

asses will be offered as ws:

ssons in Truth, Bible In- etation (Old Testament), Study of the Bible (Old ment), Center Ministry: nization and Operation, ing Principles, *Talks on* , Public Speaking, Basic of the Bible (New ment), Healing Practice, o Thee Will I Pray," er Ministry: Ideals and s, and *Prosperity's Ten nandments.*

e third term will begin 11 and will continue gh August 5.

e Unity Training School ated at Unity Farm. Liv- accommodations are as- d first to Training ol students taking the es for credit. For further nation you may write to eRoy Dale, Registrar, Training School, Lee's mit, Mo.

Financial Liberty

"There is always enough and to spare since I have put God first in my affairs," writes a tithing Unity student. "I find that paying my tithe first brings 'law and order' into my finances. After I have fulfilled the law of tithing it

seems to fill all my other needs in an orderly way. I am living better in every way than ever before. Best of all I enjoy my 'financial liberty!' "

If you would like to know more about the law of tithing and why its application brings financial liberty, you will find that the Unity teaching on tithing is set forth in *As You Tithe so You Prosper.* In this small book the author, L. E. Meyer, minister of the Unity Society of Practical Christianity in Kansas City, explains what the tithe is and gives its Biblical foundation, also examples of how tithing has brought prosperity to successful people today.

As You Tithe so You Prosper is listed on the Books and Booklets page of this magazine.

Unity's Spanish Magazine

Unity began publishing *El Sembrador,* its Spanish magazine, in 1942. From its inception it has carried no subscription rate but has been sent free to all who express a desire to receive it. Letters from *El Sembrador* readers

indicate that each copy of the magazine is read by several persons. It subscription list has grown from 600 to 23,000. It is mailed to almost every State in the United States, to Mexico, Central America, South America, the Philippine Islands, and Europe.

The following letter from a friend in Cuba shows just one instance of how *El Sembrador* has been helpful and uplifting to our Spanish-speaking friends:

"For some time you have sent your magazine to my daughter. One day when I was feeling very bad I picked up a copy of it. On its last page I read the statement: 'Do not hate, for hate is negative.' Because that interested me I read the entire magazine. I read all that had accumu and was impatient to re more copies.

"My health is a lot b than it was. I know through your booklet have taught me to deny ness and unhappiness. I know that God does leave us for one moment that all our affairs are i vine hands. I hope that will continue to send and cheer throughout world as you are c through *El Sembrador.*"

Because *El Sembrad* sent free, it reaches n many persons who othe could not have the bene Truth literature in their language. If you wish to a part in supplying *El brador* to more of Spanish-speaking friends, spreading the Unity tea about how to find healt happiness, you can do s sending a love offerin Unity's Good Neighbor F This fund is used to send Unity literature foreign languages and in lish free to persons in countries and in our own otherwise could not obta

So I tell you, wha you pray for and ask lieve you have got it, you shall have it (11:24; Moffatt translat

Take Truth With You

. . TO THE OFFICE

. . TO THE SALESROOM

. . TO THE LABORATORY

There is no situation in your daily affairs that the Jesus Christ teachings cannot harmonize; their application insures progress in any field of endeavor. Alert business and professional men and women who know this write for GOOD BUSINESS, the Unity magazine for business people. Many of their articles give examples of Truth applied successfully to specific conditions; others show how faith and understanding help an individual in his personal relationships, so important in making life happy and successful.

GOOD BUSINESS Can Help You

GOOD BUSINESS can show you how to apply Truth to situations in your own business or profession. In addition to the outstanding articles selected for each month's issue you will find dependable features, such as "Calendar of Activity" and "Worth Passing On." Order GOOD BUSINESS now and let it begin helping you. A year's subscription is $1.

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY 6, MO.

"An Investment Tha *Gives* a Sure Return"

A businessman and regular Prosperity Bank user writes "A lot of persons invest in stocks and bonds. They like t collect dividends. Sometimes they make a profit 'on th rise'; sometimes they lose 'on the downward trend.' Ther is nothing sure in their transactions. I have found tha a Prosperity Bank is an investment that gives a sure return I have received big dividends."

The Unity Prosperity Bank plan of daily prayer an acknowledgment of God as the one bountiful supply o all good has brought a sure return to countless Bank user Are you interested in a "sure return," in demonstration of the good you need and desire? By investing faithfull in regular prayer and daily blessing your financial affair you can prepare the way for increased good in your lif

Send for a Prosperity Bank (instructions are included) b using the coupon below.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pra with me for a successful demonstration. I will use the drill seve weeks and save $3 for the three *Unity* magazine subscriptions (on year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-3-

LEARN TO ACCEPT MORE OF GOD'S ABUNDANCE

Join in the Unity Prosperity Program

You are invited to join in the Unity Prosperity Program to be followed by Unity students everywhere during May and June. The purpose of the program is to instruct and encourage you and all other Unity folk to claim and accept more of God's abundance here and now.

The Unity Prosperity Program is based on the book *Prosperity,* in which Charles Fillmore, cofounder of Unity, tells how to bring more prosperity into your affairs. To unify students in this program and in their use of the book, Unity has prepared *The Unity Prosperity Program,* a free auxiliary booklet of study suggestions, affirmations, and Bible references. The booklet is small and can be carried in pocket or purse for profitable, spare-moment reading.

Why Neglect Your Abundance?

As a child of God you are heir to His abundance. Why neglect it? During May and June when other Unity students are accepting more of God's abundance, you too can increase your good. All you need to do to join in the program is to send for the book *Prosperity (The Unity Prosperity Program* booklet included free) and spend some time every day in reading and meditating as Spirit directs.

The price of the book *Prosperity* is $1 a copy. Order today from your local Unity center or by writing direct to

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

(If you already have the book *Prosperity,* ask for your copy of the free booklet.)

The Little Coat

Elizabeth J. Moore

The little coat that Samuel wore
Was made by Hannah. Every year
She made her son a little coat
When time of sacrifice was near.

Each year her little Samuel's coat
Grew larger. Loving stitches made
Another coat for her young son,
The child for whom she oft had prayed.

The warmth within a mother's heart
That little coat can symbolize;
Unselfish giving, courage, faith
Her understanding love supplies.

A mother's love is not confined
To childhood days now past, remote;
But us her warm love still infolds
Each passing year—like Samuel's coat.